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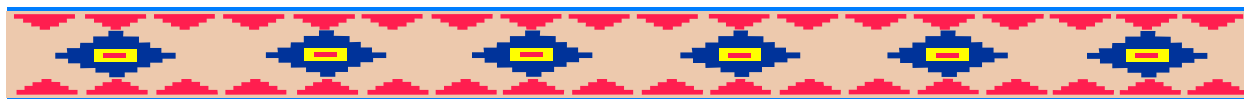
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CONTENT

IN RUSSIAN [and in English]

Dear colleagues!

The modern world, on the one hand, become more and more culturally diverse, on the other hand, more and more recognized the value of every individual, regardless of social status and characteristics of identity. Appropriate pedagogical response to these trends in the world was the development and implementation of multicultural education, which have become synonymous with Polycultural Education (in Russia and Eastern Europe), the Intercultural Education (Western Europe), Multi- or Cross-cultural education (in the U.S. and Canada). Made a lot of productive ideas, gained sufficient practical experience, has expressed the need for further development - all this made the actual intensification of international cooperation and «Inter-pollination of views» Russian teachers with their foreign colleagues.

The book, which appeared as a result of the International symposium "Education and International Relations" (Udmurt State University, Izhevsk, May 30-31, 2011), presents articles of authors from Russia and Western Europe. The International (2007, 2009) and Russian National (2008) Conferences "Education and International Relations" were in Udmurt State University. Next conference will be on 2013 - Wellcome to Russia, Izhevsk, Udmurt State University.

As an editor, I hope that this unique collection will be for you a useful guide to the world of the Poly-, Multi-, Intercultural Education!

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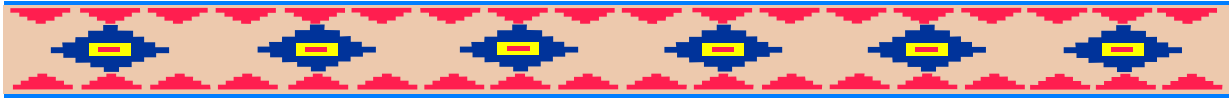
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PSYCHOLOGICAL-PEDAGOGICAL ASPECTS OF BECOMING MULTICULTURAL SELF-CONCIOUSNESS AS A SOCIALLY IMPORTANT COMPONENT OF PERSONALITY

The concept of modernization of Russian education is noted that the role of education at the present stage of development of Russia is determined by the objectives of its transition to democracy and the rule of law, market economy, the need to overcome the danger of lagging behind the country from the global trends of economic and social development. The concept of the need considered revising of cross-cultural interaction, in connection with what particular importance of sociability personality traits, ethno-tolerance, and multicultural self-consciousness.

Introduction

Education is the most important function of culture, as it ensures its preservation, translation, and the potential development [13]. Scientific search for the principles and optimal conditions for Multicultural Education is essential because it helps to consider a set of integrative characteristic phenomena of social processes (activity-related, moral and spiritual, mental) that occur in society. Scientists (M.J. Bennett, A. Markusen, G.Triandis and others), considering the overall paradigm of education, noted that she stated as follows: «Education - a part of culture» [14,15,16].

Should therefore recognize, that the globalization of the modern world is constantly reminding mankind, that different approaches to the same processes are inevitable because of cultural differences. But while the increasing interdependence of humanity with the need to put the problem of forming a multicultural self-consciousness in particular young people.

Adolescence is the most sensitive time for the realization of value approach when making important life choices and actions [2]. Adolescence - time of orientation to moral ideals, the formation of goals and attitudes, choice of friends, profession, etc. (S.Y. Nikolayev).

Lack of knowledge about other peoples, the negative national stereotypes in a society largely determines the specific situations of mental frustration of people who carry on a national basis.

In modern science, have developed the theoretical background necessary to formulate and solve the problem. The first group comprises the study of personality development and self-consciousness (B.G. Ananiev, M.L. Basov, B.Y. Berezin, L.S. Vygotsky, N.A. Koval, A.N. Leontiev, R.P. Millrood, K.K. Platonov, S.L. Rubinstein, A.G. Spirkin, V.V. Stolin, I.R. Chamata, I.I. Chesnokova); especially of ethnic identification and ethnic identity (A.V. Avksent'ev, A.V. Arutyunyan, Yu.V. Bromley, P.I. Kushner, N.M. Lebedeva, A.P. Sadokhin, T.G. Stefanenko and others); a number of studies devoted to problems of ethnic psychology: the problem of formation of tolerance and tolerant attitudes (S.K. Bondyreva, A.K. Lukina, A.P. Sadokhin, I.B. Grinshpun); education tolerant personality through the formation of cultural identity (E.N. Dvornikova) ethnic self-awareness of different ethnic groups (A.A. Ivanova, V.Yu Hotinets, F.S. Efendiev, E.M. Adzhiev) ethno-psychological features of different ethnic groups (V.S. Mukayeva, A.S. Obukhova, F.S. Efendiev) are devoted to the study problems: familiarizing the younger generation to the values created by different nations (J.A. Comensky, G.G. Rousseau, I.G. Pestalozzi) fostering respect the national dignity of cultures, the vagaries of historical and psychological development of the representatives of different nations (V.G. Belinsky, P.P. Blonsky, A.I. Herzen, A.S. Makarenko, S.T. Shatskii), promoting dialogue and mutual influence of ethnic cultures (M.M. Bakhtin, V.S. Bibler); cultural development of peoples Russia (R.G. Abdulatipov, Yu.V. Aroutunian, E.A. Bagromov, Yu.V. Bromley, Z.T. Hasanov, G.D. Dmitriev, L.M. Drobizheva) relationships from different cultures (J. Bank, N.B. Krylov, M. Walzer, C. Zurcher). In theory, the studies are based on fundamental ideas: the concept of the world and man in the world (M.M. Bakhtin), multicultural education (J. Pei, R. Lyusier, E.R. Khakimov and others), a multicultural approach to learning and education students (A.V. Shafikova) pedagogical possibilities ethnic culture in multicultural education (R.H. Kuznetsova); School of intercultural dialogue (V.S. Bibler) poly-subjects theory in education (A.V.Brushlinsky, V.I. Slobodchikov, B.A. Soslovsky and others).

The problem of education of tolerance, mutual respect, goodwill, mutual assistance and the formation of a multicultural self-consciousness is today a special significance [12].

Chance of a so-called identity crisis. Hence, the process of self-determination, return to the identity, the need to establish the necessary psycho-pedagogical conditions for the formation of multicultural self-consciousness, understanding of intercultural values [1].

Defining the multicultural self-consciousness, we understand it as a self-identity, which reached a high level of positive conscious man's relationship to the culture of different nationalities while maintaining and development of ethnic identity, it reflects the spiritual existence of man, his socio-cultural definition of cultural diversity, manifested in the positive evaluative relation to a multicultural environment and active interaction with its representatives.

Relying on a system-integrated approach (V.S. Ilyin) [8], we have identified four levels of becoming a multicultural self-consciousness seniors that defines the logic of this process of becoming a high school age: the initial (neutral-conflict), low (unstable), the average (ethno-tolerance), high (reflective).

The initial (neutral conflict) has a low level of formation of its structural components as a system and lack of communication between them. Cognitive component represented by scattered, incomplete and inconsistent knowledge of their own and other cultures, there is practically no desire to fill this knowledge. Has not formed a need for ethnic identity and motivation for self-determination in a multicultural space, the level of understanding of the multicultural nature of the world and the real inter-ethnic relations low, the image of a man belonging to a particular ethnic group is inadequate, sometimes endowed with false negative hetero-stereotypes. In dialogue with representatives of other nationalities of the senior level usually take a neutral position, but are sometimes included in conflict situations, often on a personal rather than national level.

Low (unstable) is the level of multicultural self-consciousness. Do high school students at this level can be traced individual components of multicultural self-consciousness, but a sufficient connection between them. Cognitive component contains some pupils' knowledge about the culture of their ethnic group and other people (mostly living in the region), but these skills are at the elementary level of ethno-cultural literacy. The level of ethnic identification is low; there is no need for knowledge to be a subject of ethnicity. Perceptions of multicultural world, the real inter-ethnic relations are superficial, based on random sources. In standard situations of interethnic cooperation senior occasionally to show restraint and a certain loyalty to the assessment of others; ethno-tolerance relationship partially recognized, but a manifestation of their difficult due to lack of knowledge, in some cases may become a party to conflict situations.

Medium (ethno-tolerance) the level of multicultural self-consciousness presupposes the existence of formed components of a multicultural self-consciousness, but this system is somewhat unstable and ambiguous relationship between the components. Do high school students at this level of knowledge about their ethnic group and others are on the level of functional literacy in the background of a general positive attitude towards representatives of

ethnic groups surrounding them, they differ in positive but erratic and not always taken into account in the overall self-esteem themselves as subject ethnicity. Their estimates of other nationalities mostly adequate, but they sometimes tend to divide (often unconsciously) some cultural biases, inadequate use of stereotypes against members of certain cultures. At a higher level of development of individual student's ethno-tolerance they are characterized by a conscious recognition of other cultures, a positive attitude towards cultural differences, and the need for productive interaction. They are characterized by the need for self-development, self-improvement, and the main motives for this are the motives of self-affirmation in the multicultural space.

High (reflexive) level is characterized by the integrity of multicultural self-consciousness, well-developed relationships between the formed components. Multicultural self-consciousness is characterized by knowledge of students about the culture of their own and other nations and peoples of the world at the level of multicultural education, the presence of a positive ethnic identity and high-level ethno-tolerance. Personal meaning of intercultural interaction before they have motives of social recognition and prosperity. Personal sense of participation in activities organized by the teacher is to focus on self-actualization, self-actualization in intercultural dialogue and cooperation, an effort to comply with moral and ethical standards in relation to representatives of other ethnic groups. They have clearly expressed interest in exploring their own and other cultures, developed ethno-cultural cognitive motives. In these high school students formed the skills of introspection and personal reflection with regard to ethnic relations. High school students at this level exhibit a high degree of autonomy in the study of national peculiarities of their own and other ethnic groups, in finding effective ways to solve problems in unusual circumstances. These students usually help those who have lower levels of multicultural self-consciousness, there stimulating its development from them.

On the basis of analyzing the structure of a multicultural self-consciousness and its levels, we have identified stages of its formation: 1) the stage of formation of positive ethnic identity as the basic for a multicultural self-consciousness, 2) stage of development and enrichment of ethno-cultural competence of students (from basic literacy to functional literacy and multicultural education), 3) stage of development and enrichment of the regulatory and behavior norms of international communication and ethno-tolerance students, and 4) emerging ability of students to personal reflection and introspection with regard to self-determination in the multicultural space.

Identify and implement psycho-pedagogical conditions for the formation of a multicultural self-consciousness seniors possible on the basis of scientific analysis of the whole educational situation of its formation analysis of psychological and educational literature has shown that the notion of «pedagogical situation» is widely represented in the scientific writings of local scientists (Z.I. Balashov, O.S. Bogdanova, Z.I. Vasil'eva, N.V. Kuznetsova, N.G. Osuhova, V.A. Pavlov, V.I. Perova, V.V. Serikov, L.F. Spirkin and others) [10]. Most researchers understand the teaching situation as a combination of conditions and circumstances that arise in practice,

education, or specially organized teachers and creating a situation, the situation. N.G. Osuhova and V.A. Pavlov considered teaching situation as certain integrity, as part of the process generated by the interaction of its components.

According to them, the more complex the object of education than the substantial transformation, the complex and multifaceted to be a means of influencing a person. It was they who united in their view, in certain blocks - pedagogical situations.

Teaching situation, we consider as the foundation of the educational process, which stimulates the activity of students and multicultural self-consciousness.

Considering the organization of the educational process as a «system sequence of pedagogical situations» (V.V. Serikov) and taking direction of the pedagogical process in multicultural education of students, we found it useful to structure a coherent educational situation of becoming a multicultural identity senior complexes include private educational situations, relevant emerging multicultural self-consciousness.

In the process of forming experiment was designed and tested four sets of pedagogical situations, each of why includes its objectives, content and methods.

In accordance with the first stage of becoming a multicultural self-consciousness senior first set of situations («My family and my tribe», «My little homeland», «All of us from childhood») was aimed at updating the ethnic identification of students, forming their adequate view of themselves and the other from different sides (emotional, cognitive), the expansion of notions about his ethnicity, his relations with other ethnic groups on self-examination and self-esteem as a representative of one or another ethnic group. In the content management of this complex consisted of probing the nature of the situation, encourage students to self-awareness and self-esteem of their ethnicity; situation informational nature, aimed at enriching the cognitive component of ethnic identity, a situation of «interethnic relations» to encourage students to analyze their relationships with members of other ethnic groups, to understanding of the nature and causes of these relations. During the implementation of the situations of this complex were used means ethno pedagogy, the concepts of folk pedagogy, folklore, customs and traditions of various ethnic groups, folk games, holidays, festivals, etc.

In the second stage of becoming a multicultural self-consciousness senior second set of situations was aimed at enhancing cognitive and emotional enrichment of the valuable components of multicultural self-consciousness seniors. Situations such as «Two of the world and one of the world», «Rate priceless». Who is with us and others, encouraged students to realize personal and public sense of information about the culture of various ethnic groups and peoples have contributed to the deepening of their ethnic identity by comparing themselves and their ethnic group with other people and ethnic groups, the formation of emotional-valuable attitude to myself as a subject of ethnicity, people of other ethnicities, to the culture of the country and the world, building an adequate road and hetero-stereotypes, understanding cultural values of peoples, need to recognize the complexity and multidimensionality of a multicultural world. Contents of this complex situation were varied ethnographic material,

historical documents, literary monuments, living situations, personal experience of teachers and students. Among the pedagogical tools, along with information methods (the stories, lectures, discussions) were used discussion (debates, round tables, press conferences), meeting the dispute clubs, elective classes.

In accordance with the third stage of becoming a multicultural self-consciousness senior third set of pedagogical situations («We have a whole», «right to be different», «I'm on another site», etc.) was aimed at developing the regulatory-behavioral component of a multicultural self-consciousness seniors: the ability to communication with representatives of various nationalities to ethical and legal standards in the process of establishing links between the peoples of the region and country capacity to conduct and activities on the basis of a multicultural understanding of cultural diversity in the world. Main content of these situations was a communicative activity that promotes assimilation ethno-tolerance relations in the space of a multicultural unity, finding ways to constructive dialogue. The main methodological tools in these situations are role-playing games, training of positive interaction, meetings with representatives of various nationalities and confessions, competitions, festivals, participate in joint celebrations of people of various nationalities and the work of public organizations engaged in international communication.

According to the fourth stage of becoming a multicultural self-consciousness senior fourth set of pedagogical situations («What I know about myself», «Am I ready for a positive dialogue with people of other nationalities?», «Tolerant I man» etc.) was aimed at mainstreaming and development of students' abilities to personal reflections related to the comprehension of myself as a subject of ethnicity as a citizen, as a person living in a multicultural world, analyze the strengths and weaknesses of their position in interaction with the world and the formation of the desire to make this position a subject of conscious and purposeful transformation. The main content and methodology of such situations were diagnostic interviews, questionnaires, tests, writing students' responses to problematic issues, articles, essays, participation of students in public events, training sessions, using cultural assimilations, interviewing students with «critical incident», etc.

Approbation in the form of ascertaining experiment of all the complexes showed the effectiveness of teaching situations, their application in the process of becoming multicultural identity seniors. The levels of multicultural self-consciousness students were as follows: at the primary level - 28, 1%, on the lower - 43, 9%, on average - 24, 1%, on a high - 3, 9%

Implementation in practice marked the logic of organization and use of pedagogical situations revealed that high school students of different levels of multicultural awareness in different ways manifest themselves in the proposed teaching situations, when faced with certain difficulties. n the process of implementing these teaching situations were identified regularities between the level of becoming a multicultural self-consciousness and the individual characteristics of high school students, the level of formation of a positive ethnic identity, the presence of psychological readiness for self-determination in the culture of the country and the

world of formation of a differentiated structure of value orientations, the level of development of personal reflection.

Based on these relationships we have refined pedagogical principles that must be guided by the teachers at the organization work to stimulate the formation of a multicultural self-consciousness seniors: the principle of considering individual characteristics of students, particularly those that affect the formation of a multicultural self-consciousness , the principle of taking into account the nature of ethnic identification of high school students, their knowledge of culture of their people, understanding and acceptance of her awareness of herself as a representative of his people, the availability of adequate positive stereotypes, the principle of taking into account the degree of awareness of high school students about the culture of the country and the world, the principle of taking into account the availability of adequate senior differentiated structure of value orientations, a place in this structure, the values of peace, peaceful coexistence, the principle of taking into account the ability of senior pupils to implement personal reflection, the principle of taking into account the degree of formation ethno-tolerance seniors.

Methodology

On the basis of ascertaining the experiment and the results of the study presented above, was organized by the experimental work on the process of becoming multicultural self-consciousness seniors held at two schools - № 4, № 36 Astrakhan (based on 9 - 10 classes). The control group consisted of 72 students, a pilot - 70. All groups included representatives of various nationalities. The work was done for two years and included organizational diagnostic, procedural, control and activity-effective stages. Each stage had its own objectives, content and methods. The organization and carrying out experimental work included teachers of school, social pedagogues and psychologists.

At the organizational diagnostic phase, starting from the position that the psycho-pedagogical conditions for the development of multicultural self-consciousness high school students must be in the mainstream of Multicultural Education, identified the main areas and ways for its implementation in schools where the experiment was conducted, the test was performed using the technique of studying value orientations M. Rokicha adapted I.V. Dubrovina, methodological development G.U. Soldatova and S.V. Ryzhova «Types of ethnic identity», social distance scales E.S. Bogardus, methods of studying ethnic auto-and hetero-stereotypes, methods of study of personal reflection, N.I. Gutkina, methods of studying ethnic stereotypes D. Katz and K. Braly, teaching methods ethno-tolerance students developed P.V. Stepanov (Center for the theory of education ITOiP RAO, Moscow), as well as survey, interviews, seminars, detects the presence of the unity of the teaching staff in understanding the multicultural self-consciousness as goals of education; diagnosed levels of

formation of ninth-graders multicultural self-consciousness and its individual components and indicators. The research covered 70 students - the experimental group and 72 students - the control group. According to a study on levels of multicultural self-consciousness, students of experimental group was as follows: the initial (neutral-confliction) level - 55,7%, low (unstable) - 28,5%, mean (ethno-tolerance) - 15,8%, 0, 0% - high (reflexive) level, in the control group: the initial level - 45,8%, low - 43.1%, average - 11.1, high - 0,0%.

On the procedural activity-stage experimental work was carried out forming an experiment aimed at the implementation of psycho-pedagogical conditions for the formation of multicultural self-consciousness seniors. In order to ensure the unity of the teaching staff in understanding the multicultural self-consciousness as goals of education, a special methodical work (seminars «Ethnic culture in the context of contemporary multicultural education», «The modern approach to multicultural cohesion», etc.) with the teachers participating in the experiment, the elucidation their essential characteristics of a multicultural self-consciousness, structure, dynamic-level model of its development, technology selection and implementation of pedagogical situations and organization of work for the establishment of a multicultural self-consciousness, taking into account the recommended high school pedagogical principles.

The content of the forming experiment to identify psycho-pedagogical conditions for the formation of a multicultural self-consciousness senior principal place occupied pedagogical situations, the aggregate of which amounted to a coherent educational situation of becoming multicultural self-consciousness senior experimental groups. The selection of pedagogical situations is in line with previously identified requirements, under which they stimulated the formation of a multicultural self-consciousness. In forming experiment at each stage of becoming a multicultural self-consciousness use complex teaching situations that developed during the first phase of the experiment (ascertaining) to identify the influence of pedagogical situations in the formation of a multicultural self-consciousness seniors, but they were filled with new content and implemented by various means: lectures («My people, my culture», «Not knowing his people, is not known and the other»), interviews («I do not know other people do not know, and your»), group of ethnographic art, simulation games, debates («The concept of "national identity» - whether it is in today's world? disputes («Dialectics and the harmony of national and universal», «The ideal of the perfect man for different people - what is it?» round table, including students in research («Ethnographic portrait of the Astrakhan region») to explore multicultural self-consciousness, to attract them to participate in elective «All of us from childhood» - grade 9, «My culture and the culture of peace» - 10 class in the training of positive interaction with senior representatives of various nationalities, etc.

To control a meaningful stage of the experimental work was carried out to re-diagnosis with the use of the techniques used in the diagnostic phase. With this diagnosis was found to have a common understanding of teachers participating in the experiment, the essence of multicultural self-consciousness as goals of education, its levels and stages of formation, determined the impact of their work.

Study

Comparative analysis of the formation of a multicultural self-consciousness students self control and experimental groups showed: an experimental group of high school students by level of multicultural self-consciousness as follows: the initial level - 15,7%, the lowest - 22,8%, average - 58.7%, High – 2,8% in the control group - entry level - 31,7%, low - 54.8%, average - 13.5% higher - 0.0%. Quantitative and qualitative analysis revealed the following: In the experimental groups compared to controls revealed a positive dynamics on all components and indicators of multicultural self-consciousness (Fig. 1, 2).

Уровни мультикультурного самосознания старшеклассников
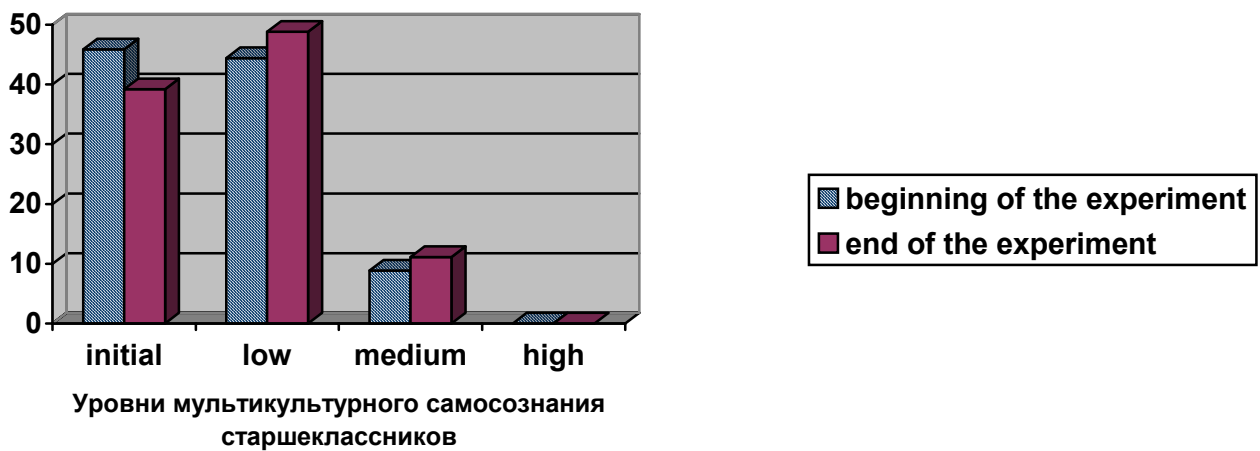
Levels of multicultural self-consciousness seniors

Fig. 1. Dynamics of the formation of a multicultural self-consciousness senior in the control group

Уровни мультикультурного самосознания старшеклассников
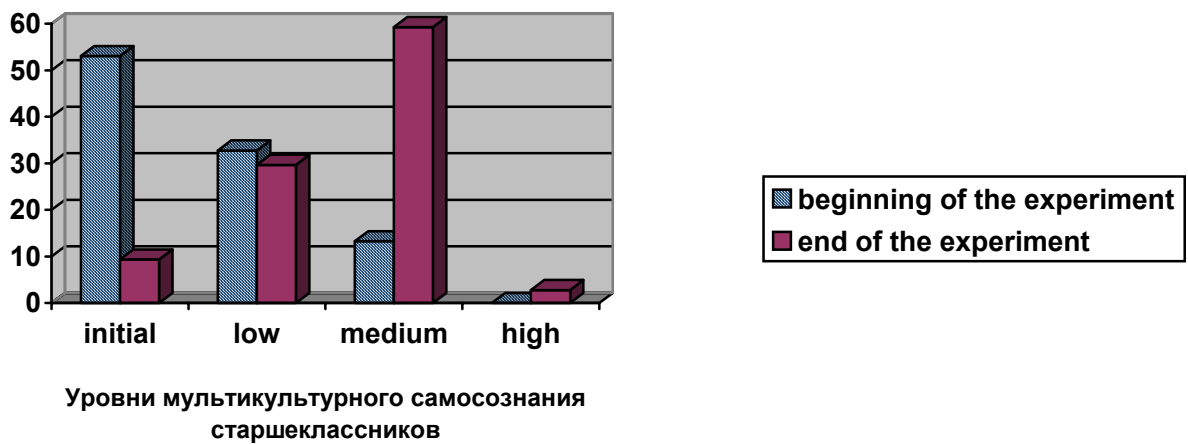
Levels of multicultural self-consciousness seniors

Fig. 2. Dynamics of the formation of a multicultural self-consciousness in the experimental group

Conclusion

1. Experimental results confirmed that the process of becoming multicultural self-consciousness occurs when high school students successfully achieve the unity of the teaching staff in understanding the multicultural self-consciousness as a component of the spiritual and moral upbringing of the individual as self-consciousness, allowing the person in the presence of a positive ethnic identity to show a positive emotional-valuable attitude to a multicultural self-consciousness and actively cooperate with its representatives. In order to ensure the unity of the teaching staff in understanding the multicultural self-consciousness as goals of education high school students, the study found, a special organizational and methodical work with educators, actively involving them in activities for the establishment of a multicultural self-consciousness of students.

2. The choice of procedures for the allocation of levels and stages of becoming a multicultural self-consciousness is part of the system-a holistic approach to the idea of becoming an integrated system level, taking place in several stages of its development: the emergence of the individual items, group them by the union of all elements in an integrated system, when activated by forces of self-propulsion.

3. Considering the organization of the educational process as "system sequence of pedagogical situations and given the focus of the pedagogical process in multicultural education of students, it is advisable to structure a coherent educational situation of becoming multicultural self-consciousness senior complexes to include private educational situations. These complexes pedagogical situations to meet emerging multicultural self-consciousness seniors to take into account levels of its establishment, and be aimed at updating and enrichment of its components.

4. Private educational situation only stimulate the formation of a multicultural self-consciousness seniors when they meet certain requirements:

• consistent with the objectives and content of multicultural education and high school students are adequate opportunities of the educational process of school;

• have the binary and provide interaction between the factors and pedagogical conditions of becoming a multicultural identity;

• contribute to the resolution of conflicts between objective and subjective social significance of personal importance of multicultural self-consciousness and thereby contribute to personal reflection and a conscious attitude of students to the process of self-affirmation in the multicultural space.

5. Pedagogical diagnostics applied at various stages of becoming a multicultural self-consciousness and allows you to track the dynamics of its levels and on the basis of the data to adjust the process of becoming.

6. Impact analysis on the formation of a multicultural self-consciousness revealed patterns of high school students:

• Establishment of multicultural self-consciousness seniors is uneven, due to their individual characteristics and baseline levels of ethnic identity;

• Establishment of a multicultural self-consciousness is more successful if students have a positive ethnic identity;

• It is carried out more successfully with students who have formed a willingness to self-determination in the culture of the region, country and world, and there is ample differentiated structure of value orientations, among which occupies an important place, such terminal values as peace, peaceful coexistence;

• Establishment of a multicultural self-consciousness is carried out more actively for high school students with a sufficient degree of development of personal reflection.

7. Analysis of teachers to stimulate the formation of multicultural self-consciousness seniors showed that the impact of this work is higher, the more they are in its organization and implementation is guided by pedagogical principles derived from the identified patterns.

8. Becoming a multicultural self-consciousness - a continuous, dynamic process of random situational manifestations of some of its performance prior to becoming a holistic phenomenon, characterized by the presence of coherence of the structural components that make up the psychological content of the process of becoming.

Prospects for further development of research problems of multicultural self-consciousness as a socially important component of personality development are associated with the investigation of the specifics of its development in the different age groups.

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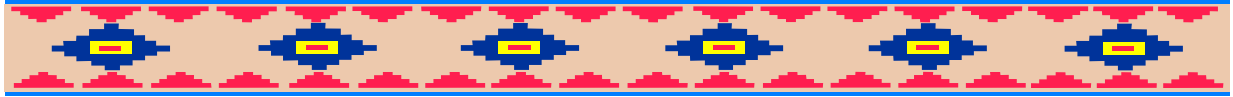
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INFORMATION AND COMMUNICATION TECHNOLOGIES AS A CONDITION OF EFFECTIVENESS OF POLYCULTURAL EDUCATION

The current state of the Russian society is characterized by constant changes in all its spheres, while these processes are based on general trends in world development. There is the similar situation in the education system.

One of the most important purposes is the registration of interests of the Russian society, saving and development of national cultures, languages and traditions in conditions of modernization of education as well as cultural and political integration of the Russian society with other countries.

Support of such purpose is only possible in the conditions of polycultural education which considers the state interests, national and ethnocultural singularities of the population, the condition of intercultural dialogue.

One of the criteria for the effectiveness of such education is its practical orientation, which assumes the possession of modern technics, different languages, etc.

Information and communication technologies in education have a significant influence on the modern information world view, on the development common educational, cultural and professional skills to work with information.

Pedagogical purposes of use of information and communication technologies in the context of such education are:

- development of student's personality, his preparation for life in the conditions of the information society of mass communication and globalization;

- realization of the social order in the conditions of the modern society: training of professionals and specialists, competitive at world level;

- increase of efficiency and quality of the educational process through the implementation of possibilities of information and communication technologies;

- activation of cognitive activity;

- flexibility in the educational process through the great choice of the content and methods of teaching and learning, the simultaneous combination of different methods for different groups of students, including groups belonging to different cultures, nationalities, etc.;

- opportunities for immediate communication with native speakers of other cultures (remote projects, e-mail, Internet contest, video conferencing, etc.).

A special place among such means is occupied electronic educational resources, including electronic educational-methodical complexes, which are the source of knowledge for students, contains the world experience, allow to involve students in a situation of intercultural communication, expands language competence, etc.

The reference to the psychological and pedagogical literature shows that researchers have repeatedly appealed to questions of introduction information and communication technologies in education. In the Russian pedagogy the idea of realization for the content of the discipline within educational-methodical complexes finds its origins in works of V.P.Bespalko, D.D.Zuev, J.G.Tatur and other researchers, and in research of A.A.Andreev, I.V.Robert, V.M.Ryabov, E.S.Polat and other scientists with development of computer software.

An electronic educational-methodical complex means a system of the tutorials intended to present a structured educational material of discipline, all the components of which are electronic documents or electronic editions and based on didactic principles and specific model of construction.

An electronic educational-methodical complex serves as a way of the organization of independent work of students, which conducive to achieving effective results. For the teacher an electronic educational-methodical complex is ready to package for teaching a particular discipline, in which teacher can includes other components in addition further. The student refers to an electronic educational-methodical complex as an original "tutorial" which contains all the information on existing requirements for skills and knowledge, and, most importantly, information where this knowledge can be received. Consequently, an electronic educational-methodical complex must provide an intelligent and productive activity of students and training to achieve purposes with the greatest possible effective result. The composition and structure an electronic educational-methodical complex can be variations in dependence on whether a substantial component of it accompanies.

On this basis, we have developed a model of construction of an electronic educational-methodical complex in educational process at secondary school. Its components are presented in Figure 1.
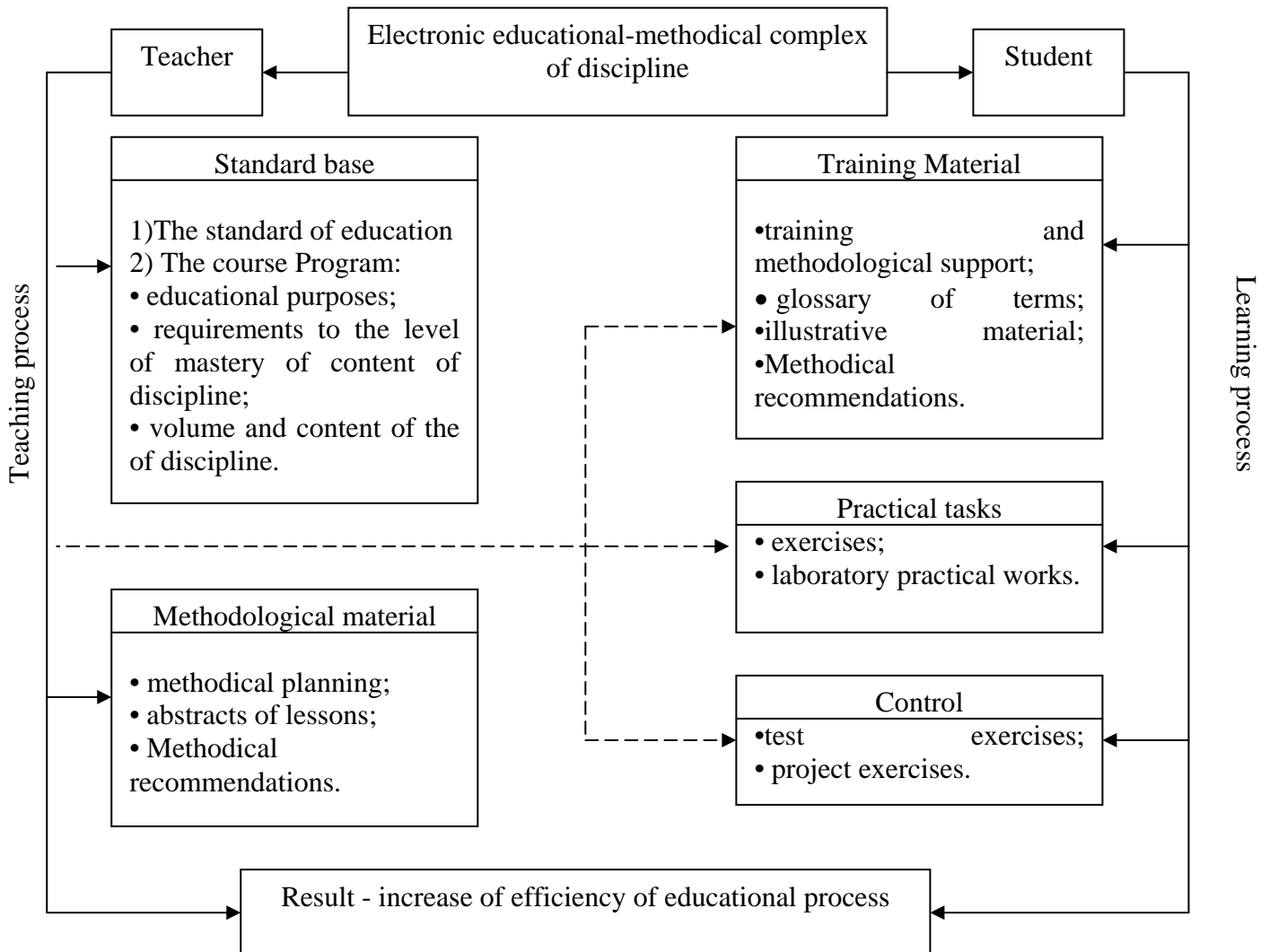
Fig. 1. Structure of the model of an electronic educational-methodical complex

The purposes of application an electronic educational-methodical complex in this model are directed to provide the student with full training materials for individual studying of discipline, teacher must consult them and control their knowledge. The Principles of its operations have been defined such as a principle of integrity, a principle of recurrence, a principle of problematical character, a principle of visualization, a principle of individualization, a principle of availability and a principle of self-education at designing an electronic educational-methodical complex. Content and structural components of an electronic educational-methodical complex are represented by such interrelations as the teacher and the teaching process, student and learning process, program, theoretical/ practical and supervisory units. Forms of organization of the students which are used in the application of an electronic educational-methodical complex are aimed at an individualized learning and a self-organization of students. The model also identifies predicted results of training, namely improving the

efficiency of management of educational process and the independent work of students, by means of modern information and communication technologies.

Specific content of each element depends on the teacher and may vary depending on the changing requirements of the educational process, their own teaching methods, level of students' knowledge, occurrences of the new means based on occurrences of the new means based on, etc. The choice of software which helps to develop this model of an electronic educational-methodical complex is prerogative of the authors.

Thus, a systematic, a competent and a purposeful use of information and communication technologies in the educational process (in particular, an electronic educational-methodical complex) as a tutorial and a way of the organization of students' work in the conditions of polycultural education is actual and useful, that will create conditions for a comprehensive and harmonious development of personality, capable to creative self-development and to the dialogue of cultures, to the competitiveness in today's society. The offered model of construction of such tutorial based on a principle of integrity, a principle of recurrence, a principle of problematical character, a principle of visualization, a principle of individualization, a principle of availability and a principle of self-education, considers features of the discipline and features of students' age in the technology of training, provides more effective formation of universal educational activities of students. Experimental confirmation of fidelity of the given assumption is research prospect.

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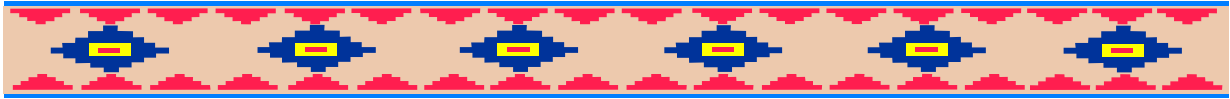
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INFRASTRUCTURE AND CAPACITY CREATION TO SUPPORT THE EDUCATION OF FUTURE LEADERS

The article is devoted to the problem of starting and supporting the first network project in Russia 'Creating International Baccalaureate System in Perm Krai' which combines effective state support, high quality management, research and teacher development activities. It is one of the ways of creating the infrastructure and capacity to support the education of future leaders.

The International Baccalaureate Organization (IB Organization) is a non-governmental organization with worldwide operations, registered as a Swiss foundation that was constituted in 1968. According to its Act of Foundation, the main purposes of the IB Organization are to:

- Develop and promote programmes of international education for students at the primary, middle and upper secondary level for adoption by schools authorized by the IB Organization in all countries and designated as "IB World Schools".

- Develop, administer and promote an international examination for IB World Schools giving access to higher education in all countries.

Take such actions as are necessary to support these purposes, including but not limited to, educational research, curriculum and assessment development, teacher professional development, consultancy practice, conferences, publishing, and collaboration with governmental, intergovernmental, educational and other institutions In furthering these goals since 1968, the IB Organization has created and maintained the Primary Years Programme, the Middle Years Programme and the Diploma Programme offered to students worldwide, through IB World Schools. The IB Organization currently (February 2011) works with 3,141

schools in 140 countries to develop and offer three challenging programmes to over 901,000 students aged 3 to 19 years.

IB World Schools constitute both private and public schools, which are all independent entities from the IB Organization, i.e. which do not form part of the IB Organization. The IB Organization has established a formal process of authorization and evaluation to determine whether a school can be authorized to offer one or more of these programmes.

As the number of schools offering these programmes has grown, the IB Organization is increasingly approached by organizations that run a network of schools ("school networks"). While the IB Organization always authorizes a programme at each and every school on its individual merits according to the same global standards and practices, the IB Organization does recognize the mutual benefits that can come from working with school networks in order to facilitate this process.

The interest of Perm Krai officials to the IB Organization and the advantages of its programmes increased extremely in 2007. It was due to different factors, but the crucial one was human: to make basis for integration of the younger part of Perm population into the world context and to make Perm Krai a better place to live and study.

Perm Krai (Russia) is situated in the eastern part of the Russian Plain and on the western flanks of the Ural Mountains, at the very Europe – Asia borderline. The total area of the region is about 160 000 sq. km. The strategic role of Perm Krai is determined by its economic and geographic location. The region is situated at the crossing of Trans Siberian Railway and the integral deep water system. The Kama River is a transit waterway to five seas. Transport infrastructure determines the region connection with European and Asian parts of Russia as well as with other countries. The basis for economic prosperity is constituted by oil and mineral excavation and refinement, chemistry, petro chemistry, timber, woodworking, nonferrous metallurgy, pulp-and-paper production, etc. The dynamic development in the consumers' market constantly attracts foreign investors' attention. Authorized rating agencies characterize the region as stable and reliable for investments. The population of the region is about 2 742 200 people. Economically active population is about 1 460 000 people. 98 600 students study at fourteen universities, academies and other institutions of higher education. Four institutes (branches) of Russian Academy of Science are located on the territory Perm Krai.

Nowadays, along Moscow, St. Petersburg, Samara, Krasnoyarsk and Vladivostok with, Perm is one of the Russian cities where IB schools are developing. In 2007 following the initiative of the Perm Krai Governor Dr. Oleg Chirkunov, Perm Krai Ministry of Education started the project 'Creating International Baccalaureate System in Perm Krai'. The aim was to open IB schools in Perm Krai (PYP, MYP, DP) so as to facilitate the attraction of top manages and international specialists to the region and provide the necessary conditions for their children education.

The idea of the project is:

1.   The innovative process of the economic development in Perm Krai induced the need to recruit Russian and foreign top managers. But the necessary facilities for their children education were not provided.

2.   Launching IB programmes might have become a competitive advantage in attracting the best representatives of business community.

3.   Future participants of innovative regional, national and international projects might be brought up within the IB Organization framework.

The benefits of the project are:

•   labour and academic mobility of the population;

•   integration into the world system of education;

•   economy and labour market;

•   brining up internationally minded people, critically thinking and able to interpret the reality.

The customers of the project are:

•   active and mobile population;

•   gifted children;

•   highly motivated children;

•   children of Russian and foreign specialists;

•   teachers of the Perm Krai;

•   specialist for the Perm Krai (pic. 1).

Pic. 1. Project customers

The decision to launch IB programmes was accepted at the session of the Perm Krai Governement. The Government obliged Ministery of Education to realize IB project. The Project management is depicted in pic. 2
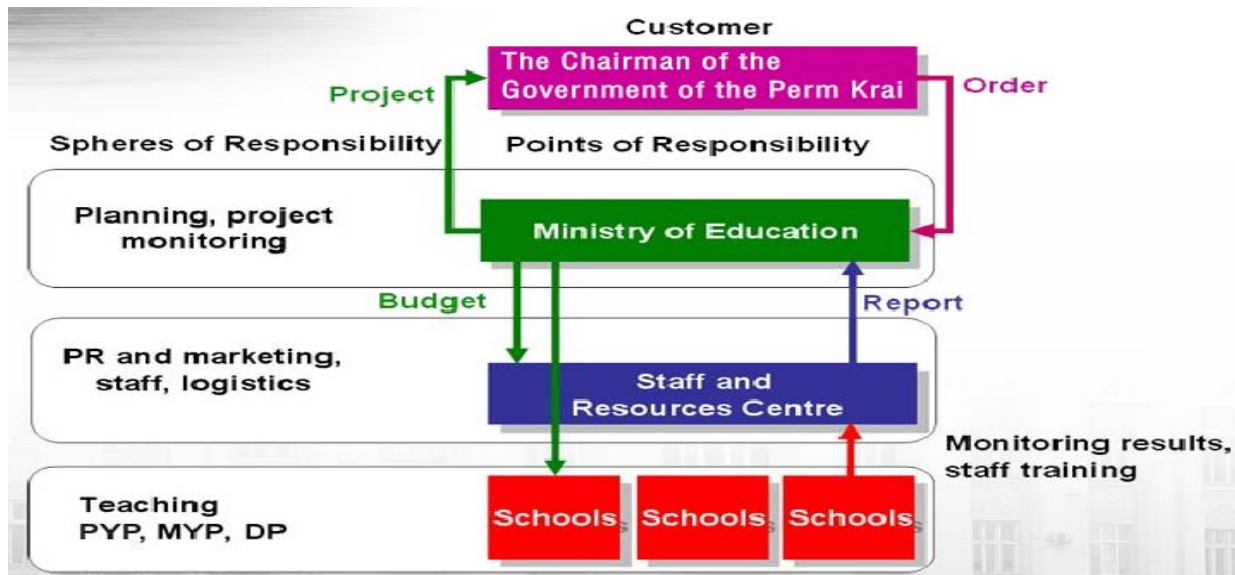
Pic.2. Project management

The project was implemented on the basis of four educational institutions: Perm State Teacher Training University, school 9 with a slant in physics and mathematics, school 7 with advanced studying of the English language, and lyceum 10. It was the first network project in Russia that combined effective state support, high quality management, research and teacher development activities.

The advantages of network approach were:

- simultaneous launch of all three IB programmes (PYP, MYP, DP);
- optimal staff distribution;
- growth of students number;
- stability;
- differentiation of each school according to the programme;
- reduction of authorization load for the schools.

The key events map of the project is shown in pic. 3.

The main directions of the project realization are:

- creating MTB according to IB standards;
- staff training;
- PR;
- training and selection children for IB programmes.

The IB Organization programmes are those that supplement the Russian national educational standard. They require additional investments necessary to procure teaching materials, to train teachers, to equip schools, to pass the status designation assessment and to

pay admission fee. 90 000 000 rubles were allocated to start the project in 2007-2009. Project financial obligations and expenditures are depicted in pic. 4, 5, 6.

	PYP – School 7	MYP – School 9	DP – Lyceum 10
2006		«Candidate school» The First Intake	
2007	«Interested School»	«Candidate School»	«Interested School»
2008	«Candidate School» The First Intake	Authorization	Preparation for authorization
2009	Authorization	Teaching	Authorization The First Intake
2010	Teaching	Teaching	Teaching
2011	Teaching	Certificate MYP	Examination IB Diploma

Pic. 3. Project key events map

Expense type / Project stages	Nonrecurring expenses	Recurring expenses
1. Planning stage (2006)	Perm Krai Budget	
2. Implementation stage (2007-2009)	Perm Krai Budget	Off-budget resources
3. Functioning Stage (since 2010)		Off-budget resources

Pic. 4. Project Financial Obligations
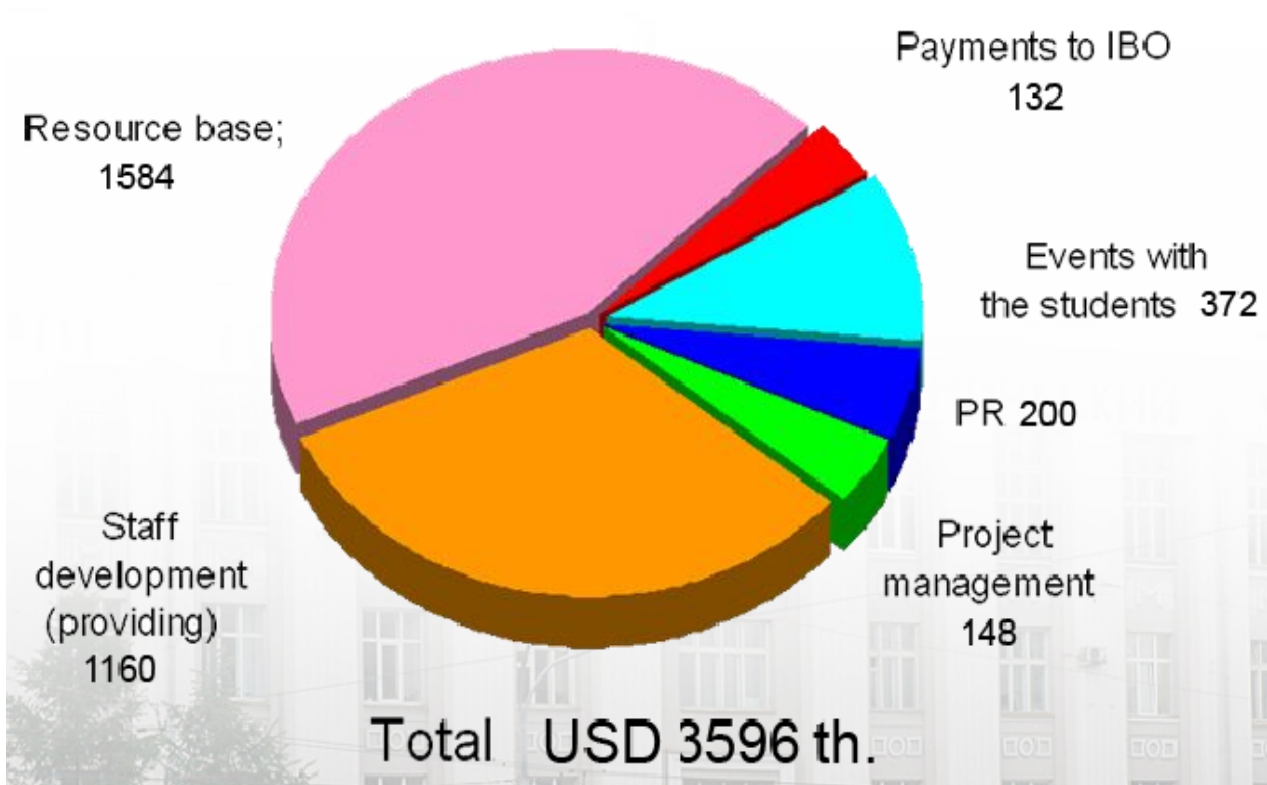
Pic. 5. Expenditures. Nonrecurring expenditures for launching (th. USD)

Expenses	Implementation Stage		
	2007	**2008**	**2009**
1. Staff	340	456.8	363.2
2. MTB	849.6	704.4	29.6
3. Payments	12.4	40	80
4. Students	80	80	211.2
5. PR	40	80	80
6. Management	77	36	36
TOTAL:	**1399**	**1397.2**	**799.8**

Pic. 6. Expenditures Nonrecurring expenses for launching (th. USD)

It was impossible to make the project come true effectively without specially trained personnel able to implement the International Baccalaureate programmes at each level (PYP, MYP and DP). Basing on a set of IB teachers professional competencies worked out by a group of University professors, Perm State Teachers' Training University organized the process of pre- and in-service teacher bilingual development in the English language, subject and educational areas. The reconciliation of Russian educational

standards with the requirements of the International Baccalaureate is of particular difficulty, so the teaching staff was trained the International Baccalaureate programmes, and participated in international seminars, workshops and conferences.

To provide the necessary regulatory, methodological bases and practical modalities for the formation and development of the International Baccalaureate in Perm Krai there was established Staff and Resources Centre (pic. 7). The centre personnel determined the main sections of the curriculum, the basic requirements for ensuring the conditions for the implementation of international education programmes by levels, grades, subject areas and units. They also worked out IB teacher development concept and programmes, organized teaching staff selection for further in-service training, consulting and expert seminars, conferences, workshops, advisory visits; conducted market research, monitoring analysis and adjustment of project implementation; acquired books, programmes, methodical literature for training and retraining of IB schools teaching staff; organized networking seminars for school teachers, collected information from different sources, translated necessary teaching materials, provided information support of the project in the media, including keeping the sites 'International Baccalaureate in the Perm region' (www.iboperm.perm.ru) and 'Perm Krai IB Teacher E-portfolio'(ibp.pspu.ru).

I. Organizational Support

V. Information Support

Main Directions of SRC Project Work

II. Scientific Support

III. Supplying Educational Resourses

IV. Staff Training

Pic. 7. Staff & Resources Centre Activities

Close contacts were established between Perm Krai authorities and the Regional Office IB Africa/Europe/Middle East. "A Memorandum of Understanding" between the International Baccalaureate Organization and Ministry of Education of Perm Krai was signed in Geneva (Switzerland) in February 2009. The Memorandum was signed by Nikolay Karpushin, Minister of Education of Perm Krai, and Andrew Bollington, Regional Director IB Africa/Europe/Middle East(Switzerland). The parties demonstrated their readiness to contribute to the reform and development of education in Perm Krai by facilitating the authorization of three state schools (Schools No. 7, 9 and Lyceum No.10) as IB World Schools authorized to offer the Primary Years Programme, Middle Years Programme and Diploma Programme according to the standard IB procedures, standards and fees.

In support of these goals, the IB Organization intended to: Provide school authorization services to support the schools through the application and authorization process according to the standard IB terms for these activities; Offer teacher training at regional workshops (see www.ibo.org/events) and at in-school workshops as appropriate and according to the standard IB terms for these activities; Send a senior IB representative to attend and speak at the International Education Conference organized in Perm Krai in April 2009 titled "IB Learner Profile – the focus of IB programmes: Education for a better world". During that visit, to meet with senior officials to discuss the potential to achieve equivalence between the IB Diploma and the national Russian school leaving requirements as part of a "pilot project"; To promote awareness of the above conference among IB schools and IB Associations within the IBAEM region To seek an invitation for Mr Karpushin, Perm Krai Minister of Education to visit an IB World School with boarding facilities and to meet the IB Regional Director during early 2009.

In support of these goals, the Ministry of Education of Perm Krai intended to provide financial support and management: To help each school (Schools No. 7, 9 and Lyceum No.10) achieve IB authorization; For teacher development of the IB schools and the development of teacher trainers at the Perm State Teacher Training University; School equipment and libraries required to meet the needs of IB authorization; Research into the value and effectiveness of IB programmes in Perm Krai schools; Organisation of workshops, academic and consulting visits; Translation of relevant IB materials into Russian to support teachers for whom English is a second language (after discussion with the IB language services team) and of translation of Russian materials into English where required for school authorization/evaluation visits; Organisation of international conferences; Support to pre–authorization and authorization visits by IB teams; Conduct a review of the project by the end of 2009 and to share conclusions with the IB.

In April 2009 Andrew Bollington visited Perm to participate at the International conference "IB Learner Profile – the focus of IB programmes: Education for a better world". In June 2010 the IB Regional director for Europe, Africa and Middle East Mr. Adrian Kearney and Head of Regional Development Mr. Åke Sörman visited Perm Krai. During the visit the IB top managers met with the Chairman of the Perm Krai Government Dr. Valeriy Sukhikh. Dr. Sukhikh told the guests about the regional system of education as one of the main issues leading to competitive development of the region within the global economy. The IB officials agreed that good economic policy - is a good educational policy. They offered the idea of organizing in Perm Krai IB Recognized Centre for Teacher Development. This would benefit Perm as a university city and lead Perm teaching community into the International Baccalaureate framework.

Perm Krai is the first region where the IB programmes are implemented with the complex support of various state institutions including the government. Such experience of complex support is now starting being practiced in other countries. Coming to the evaluation of the network project 'Creating International Baccalaureate System in Perm Krai' that combines effective state support, high quality management, research and teacher development activities we may state that it is an effective way of creating infrastructure and capacity to support education of future leaders in Russia. On the whole, the project has the positive impact on the region investment attractiveness.
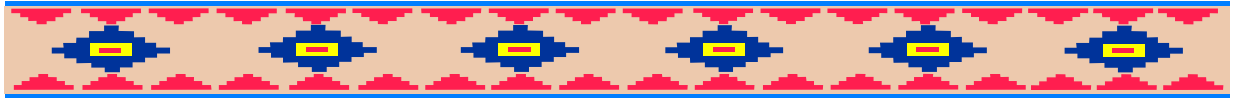
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EXPERIENCE OF POLYCULTURAL EDUCATION IN THE FIELD OF TEACHING PSYCHOLOGISTS

Polycultural Education as a Part of Professional education of Psychologists

The topicality of a special attention to education in the polycultural societies seems undisputable as the education itself is a very substantial social institute of any culture. Though there is a variety of approaches to the organization and function of social practices that can adequately meet the challenges of a modern polycultural society. And the system of education is influenced by these approaches.

Present article is based on the assumption that the concept of peace education is the most human-rights protection oriented approach to an education in the modern society. Along with this premise the polycultural education will be considered as an extension of the peace education for the polycultural society.

Being a member of the Working Group of Peace Education of the CSO-led network Global Partnership for the Prevention of Armed Conflict for three years the author of this article took part in number of expert discussions during the international meetings and conferences on Peace Education and Conflict resolution. During these discussions it was discussed that:

- a plenty of peace education programs are oriented at children, students and youth in general and at the teachers, not to the other social practitioners.

- most of the programs are aimed at development of conflict resolution skills, diversity values, civil and ecological awareness etc., but rarely include the knowledge and

understanding of neighbouring cultures. It was said by a college teacher to the author at one of the conferences: "We are told all the time that we should be tolerant. But we are not told to what we should be tolerant".

Same problem exists with the education of psychologists as general courses of social psychology, ethnic psychology or conflict studies practically do not prepare this kind of specialists for the life and work in polycultural society.

At least the last decade the authorities of Ukraine are realized the necessity of the correspondent educational policy, which has considerable importance for the Autonomous Republic of Crimea, where the representatives of more than 125 cultures live.

Presented research is an attempt to combine the general peace education approach in the form of officially marked pathway of polycultural education with the Crimean-based experience of its realization in the higher education psychology training system at the example of a special course "Basics of Neighbourhood".

The objective of the paper can be described as an analysis of the advantages of the polycultural education course for the professional education of psychologists.

The system of definitions for the discussed aspects of education and their overlapping character for the current paper are presented at the Picture 1.

Peace Education is: knowledge base, skills, attitudes and values that seek to transform people's mindsets, attitudes and behaviors that, in the first place, have either created or exacerbated violent conflicts [4, p.21]

> **Polycultural Education is:** awareness and acceptance of cultural diversity, education of respect and dignity for all the representative of all the cultures regardless of their race or ethnic background, perception of interrelation and mutual influence of common to all mankind and national cultural components in a broad sense [2, p.9]
>
> > **Professional Education of psychologists in polycultural society**
> > includes:
> > - Polycultural peace competency which is
> > - Applicable in professional psychological activity at the
> > - Intrapersonal, interpersonal, group, societal, national and international levels.

Pic. 1. Merge of educational approaches for the pscyhologists' education in a polycultural society

The polycultural education is regarded as not just the set of knowledge about cultural diversity. In polycultural perspective of education "the belief that every person respects his or her ethnocultural identity and extends the same respect for the cultures of others [5, p.10]" is grounded on integration of cognitive, emotional, value-based and behavioral aspects of

competency of a person living and working in polycultural society. Broader discussion of the variety of the polycultural competency models in the context of polycultural education was offered by Y. Cherney [3, p. 89-106]. The general overview of the practical realization of this approach to polycultural education in the Crimean educational system is given on the example of the special course "Culture of Neighbourhood".

"Culture of Neighbourhood" as a practical implication of a polycultural education model

Educational course "Culture of Neighbourhood" was elaborated and approbated in 2004-2008 by the collective of educational and scientific specialists from official and non-governmental educational and scientific institutions and organisations of Autonomous Republic of Crimea. Main purpose of the course for the students - future professionals: to form socially competent, critically thinking and tolerant personalities, citizens and patriots of the Crimea and Ukraine, familiar with native land and proud of it, eager and able to govern it, preserve and increase its natural, economical and cultural potential.

The main tasks of the "culture of Neighbourhood" course are: to form an active civic position, a sense of national dignity, a positive attitude to cultural and religious diversity in Ukraine, respect of common human values and values of own and neighbouring cultures; to teach the culture of peace, ethnic and confessional tolerance, communication skills; to draw the attention of pupils to the local ethnic history of the region, the way of living and traditions of ethnic groups of the Crimea; to provide students with basic knowledge of neighbours' languages, their folklore and literature for friendly communication; to develop skills of critical thinking, conflict analysis and resolution [1, p.57-58].

The course includes several inter-connected blocks (35 hours per year) for all the levels of education. The integrated course "Culture of neighbourhood" consists of several elements and includes basic knowledge of local ethnic groups' history, geography, languages, literatures, religions, axiology and cultures, and provides conflict resolution skills together with practical and research activities.

During the approbation of the course a psychological monitoring of its effectiveness was conducted. The criteria, methodological tools and results of the monitoring for the primary, secondary and high school can be found at the website of the Center for Intercultural Education and Tolerance (http://www.ciet.org.ua/rus/_jointprojcts/culture/index.htm)

The curriculum of the course for the higher education level was elaborated be the group of Crimean authors with various scientific and methodological background. Table 1. presents the main thematic topics of the course for the colleges and universities.

Table 1. Thematic plan of the course for the higher education [1, p. 135].

	Types of a training session	Number of hours	Topics
Module 1. Methodological principles of the course «Bases of Neighbourhood»			
1.	Lection 1	4	Topic 1. Concept of the course «Bases of Neighbourhood»
2.	Workshop 1	4	Topic 2. Axiological bases of constructive communication in the polycultural region
3.	Workshop 2	4	Topic 3. Psychology of conflict
4.	Workshop 3	4	Topic 4. Methods of tolerance development and skills of constructive communication in polyethnic environment
Module 2. Content principles of the course «Bases of Neighbourhood»			
5.	Lection 2	4	Topic 5. Crimean nature and traditional activity of the population
6.	Lection 3	4	Topic 6. History and historical geography of Crimea
7.	Workshop 4	4	Topic 7. Ethnic history of Crimea in the toponymy of the peninsula.
8.	Lection 4	4	Topic 8. Religions in Crimea
9.	Lection 5	4	Topic 9. Psychological peculiarities, ethnicity and traditional cultures of Crimean nations.
10.	Workshop 5	4	Topic 10. Markers of culture: language, etiquette, folklore

It should be noticed, that the thematic plan is approximate and may be changed accordingly to the needs and purposes of the educational system of a certain higher education institution and specialty. It is also corresponding to the basic principles of the course that most of the sessions involve interactive methods of education and out-of-class activity such as excursions etc. Also the geographical, social and cultural specifics of the concrete region of Crimea should be taken into account.

Teaching Experience of Basics of Neighbourhood at the Paychology Department

Besides the obvious thing that psychologist works with people and these people can be different, and hence should accept the diversity, polycultural education for psychologist training includes some more aspects of professional competence. The intercultural competence for psychologist means, in particular, that the cultural sensitivity is included in one's work with various situations in school, family consulting and therapy, organizational psychological dynamics, political, business and marketing etc. Polycultural perspective of psychological work also includes the awareness of cultural specifics and limits of psychological models and theories, diagnostic and training methods used in practice. And the last but not least is a self-reflection about one's own correspondent values, skills and attitudes towards neighboring cultures in conjunction with the construction of own positive ethnic identity.

At the department of Psychology of Taurida National Vernadsky University the course "Basics of Neighbourhod" was recognized as one that can meet these tasks in psychological education adequately to the challenges and perspectives of Crimean polycultural society.

This course has been taught at the 3rd year at the department of psychology of TNVU since 2008-2009 academic year. It is noteworthy that this course is followed later by the special courses "Ethnic psychology" and "Psychology of conflict".

The structure of the course was changed and included the following topics: culture (the notion in the form of training), intercultural communication (training of skills), ethnic identity (in the form of training), spring holidays of different Crimean cultures (a workshop), conflict studies (in the form of training), ethnic rituals and rites (small group home work with further presentation), regions of Crimea (home work in pairs with presentations, based on the students' choice of the information character – geographical, economical, cultural, historical). Besides that several excursions were conducted to the nearest surrounding, primarily to the well-known and not very known places that can represent the diversity of cultures in the Crimean history and modernity.

For the understanding of the specifics of the course for the students of Psychology department there were conducted two focus groups with the students of 4th and 5th year of education who were already working part time as psychologists (mostly at schools and informal educational centers) or were volunteering in CSOs in the region.

Questions that were proposed for the focus-groups:

1. What new have you known about Crimea, about nations, cultures and traditions during this course? What new was about interethnic relations?

2. What was the most interesting? What did you remember? What was not enough?

3. What knowledge and skills can be useful for a psychologist in Crimea and in which spheres of professional activity?

4. What knowledge and skills have you already used in your life, professional or social activity?

5. What was controversial? What did evoke rejection?

Results of the evaluation of the course "Basics of Neighbourhood" for psychologists.

1. Knowledge about Crimea, cultures and traditions and interethnic relations, attitudes to the diversity.

Such course combined theoretical knowledge about different cultures with their representativeness, visibility in the social reality of a specialist: "I've got know, that many of the cultures, that I thought had disappeared in Crimea, are alive… I thought they were assimilated… And it was a discovery for me that they are exist, their culture can be different and I can meet it, and will need to take into account this specifics as psychologist " (5-year student, working at the informal center of education). History of Crimea, of migration of ethnicities to the territory of peninsula, was also mentioned by the participants and was not

only discussed but also visible for them, in particular, in monuments and excursions to the ethnographical centers and cities with history and modernity of polycultural population.

The appreciation of interrelation of uniqueness and commonality of values in different ethnic traditions was discussed as a result of some course sessions and outdoor activity. Participants also expressed their deeper understanding of complex interethnic relations on the different levels – from intermarriage to the societal level.

A very important result for the polycultural education aims was that respondents mentioned not only socially and politically "visible" nations – Crimean Tatars, Russians and Ukrainians, but also Armenians, Caraites, Crimean Greeks, Crimean Germans etc: "I regarded Evpatoria as a Greek town… I visited Caraites kenassy… Before that I had no idea of these people, who they are, where are they from, what religion they confess. That was very interesting to know whom you're living nearby". (4th year student.). Talking about gained knowledge of differences in cultural values and attitudes, aspects of communication and behavior, respondents were based on their own examples and experience, which means they have already included such knowledge in their concept of social reality and are able to implement them in practice.

2.   Competencies useful for a work of psychologist in polycultural society.

Knowledge and skills were mentioned by all the respondents as useful for the different spheres of psychological counseling. As well as for the school psychologists in their work with pupils that would allow broadening children scope of the worldview. These answers were also based on participants' own experience and examples from following courses and practical work. For instance, it was given an example from the group therapy, where the psychological problem related to the intermarriage was posted and discussed. In such cases the knowledge of these cultures, the ability to see and accept the cultural differences of a world concept were mentioned as helpful for a psychologist, in particular, it could save time for a psychologist. Another example was related to the students' practical course in kindergarten, where the need of psychologist's support for an educator to understand and accept the cultural peculiarities of children behavior and to react adequately in cultural specific situations with ability to explain them to children. The importance of such polycultural oriented psychological work with children was stressed because of the age sensitivity to such issues in the construction of interpersonal relations.

For some respondents cross-cultural and historical issues arose in the course gave deeper understanding of their own scientific work, for example, related to Ego-identity. Recruitment and staff management were also mentioned as spheres of professional work where the knowledge and competencies from the course can be useful for the enhancing of an organizational effectiveness. Psychology of advertising and marketing was also seen as spheres where provided competencies could be used for the effectiveness of these products and activity in polycultural customer society.

Conflict studies were mentioned as important for the psychological work in family counseling, at school, with colleagues and authority. As one of the respondents said, the understanding of conflict dynamics and ways of dealing with it, reduce fears of social tension increasing sometimes in the region, which is important for a psychologist working in polycultural society.

The importance of knowledge about cultures (and the awareness of the necessity of cultural "literacy" and ways of obtaining of it) was mentioned as a preventive means for misunderstanding that can lead to interethnic conflicts in both focus-groups.

As for a future work at school the issues, discussed during the course, were recognized as necessary and important. The wish to teach this course at school was expressed. The practical usefulness of such competencies was also regarded to those specialists who had the wish and ability to work or continue their study abroad.

Trainings and other interactive educational methods were discussed as valuable skill for a psychologist. Interestingly, respondents referred these skills to the course "Basics of Neighbourhood" but not to the special course of "Psychology of training". Apparently it can be explained by the fact that training sessions in the course "Basics of Neighbourhood" are thematically-oriented and based on evident reality of polycultural surroundings, while training sessions in course of "Psychology of training" are general, thematically not very specific and are not so rooted in the everyday social life. It was also said by participants that course "Basics of Neighbourhood" trainings gave more understanding of "the Other" and of the social-psychological mechanisms between persons and cultures, while the general training course which is often perceived as for deeper understanding of oneself.

3.   Knowledge and skills, already used by the respondents.

Training exercises on topics of the course were mentioned as already used in the practical work of respondents. Some the sessions were already adapted for psychological lessons at schools and delivered with the positive feedback and active discussions of pupils. Materials of the course were used as the methodological resources for the upbringing work of class tutors, provided by psychologist.

Along with practical professional work it was noticed by the respondents that knowledge about Crimean historical and cultural places gave a background and advantage in communication with people, particularly with foreigners whose diasporas are represented in Crimea: "When my friends from Armenia came to Crimea, I showed them Surb Khach [Surb Khach is a medieval Armenian monastery of 14 century, located in Crimea]. They were very glad" (4th year student, volunteering for a youth NGO).

At least it was discussed that basic competencies of the course helped some of the respondents in the methodological part of their scientific work, for instance, in constructing interview in a correct and culturally sensitive way and interpret them afterwards.

Finally participants of both focus-groups agreed, that this course helped them in everyday personal and professional communication.

4.   Controversial aspects of course and lack of knowledge, skills and competencies.

Ironically, the most controversial was the lack of controversy. Post factum it was realized that it would be interesting and necessary to conduct more eager and "hot" discussion on some topics, "where we could argue with each other in our group…cause when I'm emotional I can better include this into my worldview and implement further… It was in a very

friendly atmosphere, which is good. But on the other hand it relaxes".(4th year student). Thus, the polycultural educational courses are seen by the students as a safe place to have strong debates on culturally specific opinions and positions, and simulations of identity-based conflicts in the general positive atmosphere are described as possible as a method which is very close to reality of a polycultural societal life.

The wish to know more about cultures and traditions of Crimean population than it was included into the curriculum was also referred as a lack.

Some questions appeared after course, were about the modern problem of identity in the region where cultures influence each other.

Besides these, an information or organization of the sessions didn't call any rejection of the participants of both focus-groups.

Conclusions

Presented experience of polycultural educational course for the professional psychologists' training can be described in the following finding. Such a course makes evident the worth of polycultural competence among other professional competences:

- through the visibility and reality of cultures in the region,

- through the appreciation of its usefulness for a wide range of directions of psychological practice,

- through the additional reality-based theoretical, methodological and practical implications of this competence,

- through the apparent personal advantages in professional and personal life at home and abroad.

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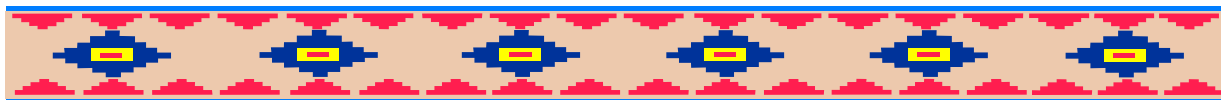
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THE WAYS OF DEVELOPING PROFESSIONAL EFFICIENCY OF TEACHERS-PSYCHOLOGISTS IN POLYCULTURAL ENVIRONMENT

Introduction

In modern qualifying characteristics of graduates of humanitarian specialties of higher educational institutions it is emphasized that for being successful in the modern labour market it is necessary to possess not only a complex of special theoretical knowledge and practical competence according to the profession but to be the professionals of the communication capable quickly to find common language with representatives of any social, confessional and ethnocultural groups. [7].

In this connection we consider to pay special attention to creation in high schools the educational environment assisting formation of capacity to conduct dialogue between various cultures - «the culture of dialogue of cultures», to accept cultural human variety to subjective space of the person. «At an emotional level to feel that he lives in the world which all consists of many miscellaneous where there is other, than he where this other - its part most as the person living in this world, a part of his world» [S.K. Bondyreva, 2004].

Effective example of progress of professional efficiency of teachers-psychologists is created in Kamchatka State University named after Vitus Bering ethnological camp-expedition «Heritage» where the research described in article was carried out. The aim of the given work was the analysis of achievement of effective intercultural contact in polycultural region on the basis of formation of social skills of the interethnic interoperability acting a condition of progress of professional efficiency of students-psychologists.

Owing to inclusion in active interoperability with representatives of the indigenous peoples of the North students-psychologists get practical skills of dialogue in a situation of intercultural interoperability. Participants of camp-expedition are the Russian and foreign students, post-

graduate students, teachers who carry out researches of leading centers of science of region in the field of ethnology, ethnopsychologies, ethnoecologies of the person of the North.

Making the program of expedition and development of special methods of formation of ethno cultural competence we lean on the factors weakening ethnic prejudices: adjustment of contacts of the equal status; joint activity at availability of extraordinary purpose; identification with the representative of other culture; acceptance of everyone as a representative of its culture and a unique person; creation of the atmosphere of positive interest to cultural distinctions at accentuation of universal values in each culture [2].

During expedition the programs of common cultural training with accent on comprehension themselves the representative of group or culture are applied. On expedition the influence on participants is organized with the purpose of formation of positive ethnic identity through games and exercises with the ethnic specific character, connected with mythology, folklore, ceremonies, cult holidays, as well as the master – classes of masters of traditional ways of art crafts (such as works made of beads, works on a leather and fur, weaving from birch bark, woodcarvings, bones). The program of camp includes visiting Bystrinskiy Natural park, a study of local lore museum, places of traditional crafts of indigenous people. In expeditions participants plunge into an atmosphere of traditional rhythms, listen to patrimonial melodies in execution of soloists of national folklore ensembles. We consider, that development of ethnoregional cultural heritage, creation at youth of concepts about cultural variety of the region, about spiritual sources of the national culture assists formation of tolerance to world outlook systems of other peoples and, finally, removes interethnic contradictions in a society as a whole.

Methodology

The purpose of empirical research was the analysis of results of intercultural interoperability of student's youth with representatives of indigenous people of the North during ethnological expedition.

The hypothesis of research was the assumption that formation of regular knowledge in the field of ethnopsychology in view of a regional specific character can make a basis of social skills of interoperability of students-psychologists in polycultural region, create conditions for achievement of effective intercultural contact and, consequently, to assist progress of professional efficiency of the person.

28 students of profile ethnological camp-expedition «Heritage» took part in research, they made experimental group. The group of comparison included 29 students of psychology and pedagogical faculty of KamSU named after Vitus Bering. Respondents of both groups identified themselves with a nationality "The Russians", middle age of examinees – 22,4 years.

During empirical research the complex of specially developed and modified empirical methods were used including methods of Psychological Semantic, testing, interrogation was applied to studying efficiency of intercultural interoperability [3]. Following parameters have

been studied: a level of empathy in relation to representatives of outgroups (groups of indigenous peoples of the North – the Aleuts, the Itelmens, the Koryaks, the Chukchi, the Evens), value judgment of ethnocultural competence, uneasiness at interoperability with representatives of other ethnic groups, ethnostereotypes and ethnic installations concerning the future of interethnic attitudes, structure and expressiveness of ethnic identity, as well as a degree of tolerance on a questionnaire « the Index of tolerance » [6].

Processing of results of empirical data was carried out by various methods of mathematical statistics: procedures of descriptive statistics (revealing of the basic characteristics of distribution), methods of inductive statistics (the U-test the God-send-Mann-Whitney U., Wilcoxon T-criterion), correlation, factorial on a method of the main things a component, claster-analyses. Statistical calculations are executed with use of a package of applied computer programs of universal processing tabulated data Microsoft Excel XP and a package of statistical analysis SPSS for Windows V 13.0.

Study

The analysis of results of factorization semantic differential «the Assessment of intergroup attitudes» [3] with modified according to objectives of our research by the instruction: «My attitude to representatives of indigenous people of the North (to the Aleuts, the Itelmens, the Koryaks, the Chukchi, the Evens, the Eskimos)» has allowed to reveal internal structure of an assessment and substantial features of concepts of respondents about their attitude to northern people.

The factorial structure of semantic space of an assessment of intergroup attitudes respondents of experimental group is presented by four factors with the general fraction of an explained dispersion of 81,22 %. The high parameter of a dispersion testifies to strong communications of variables of semantic differential and quality of the semantic structure.

The first factor (fraction of a dispersion of 40,901 %) is presented by scales «at all without sympathy - with the big sympathy» (factorial weight of a variable 0,944), «at all without an arrangement - with a greater arrangement » (0,889), «completely not enthusiastic - very enthusiastic» (0,811), «very cold - very warm» (0,808), «absolutely not approving - with greater approval» (0,738), «absolutely not accepting - accepting completely» (0,653). All the variables which have entered into the first factor, having the greatest fraction of an explained dispersion, testify to the importance emotional assessments at perception of representatives of indigenous peoples of the North (the Aleuts, the Itelmens, the Koryaks, the Chukchi, the Evens, the Eskimos). High assessments on scales of the given factor at respondents of the experimental group, directly communicated with representatives of outgroups during ethnological expedition, testify to the positive emotional attitude to northern people in categories of sympathy, approval, an arrangement, acceptance and proximity. In whole it does not contradict the conclusions received as a result of researches in which it has

been established, that availability of friends among representatives of outgroups and dialogue with them leads to more positive attitude to outgroups [2].

The second factor (fraction of a dispersion of 19,053 %) is presented by such variables as «it is absolute without hatred - with the big hatred» (0,928), «absolutely not rejecting - completely rejecting » (0,873), «is absolute without contempt - with greater contempt» (0,785). The variables which have formed the given factor, also reflect characteristics of the emotional attitude of respondents. During the analysis of assessments on scales of the given factor we have come to conclusion, that in experimental group there is no strongly pronounced negative assessment of the experience of interoperability with representatives of data outgroups.

The analysis of assessments of respondents on variables of the third factor (a fraction of a dispersion of 11,073 %), formed by two scales « with the big sympathy - with the big hostility » (0,860) and « completely not hostile - very hostile» (0,791), has allowed to characterize the general attitude of respondents of experimental group to outgroups as not disputed, not hostile. Besides the analysis of the given factor has shown, that the assessment of the attitude to given people in categories of hostility and animosities is united in semantic space in rather small percent of the general dispersion.

The fourth factor (fraction of a dispersion of 10,196 %) is presented to a unique variable « without feeling of the superiority - with feeling of the superiority » which could be at all excluded from the analysis as not entered in complete factorial structure, however, it is represented to us, that the given variable is specifically isolated from other variables, on the one hand, as essential to an assessment of the attitude to outgroups, on the other hand, as taking last seat in system of estimated categories of specific ethnic groups.

Thus, factorization parameters of scales of an assessment of intergroup attitudes has allowed to reveal in semantic space of respondents of experimental group of the characteristic of the bright emotional attitude to representatives of people of the North in categories of sympathy, approval, absence of enmity and animosities, as well as the superiority.

In control group the factorial structure of semantic space of an assessment of intergroup attitudes is presented by two factors with the general fraction of an explained dispersion of 71,00 %. Respondents of control group have less complex structure of assessments of intergroup attitudes with representatives of peoples of the North. It is expressed in quantity of factors besides there are differences and in a content of the variables which have formed factors.

The first factor (fraction of a dispersion of 56,294 %) is presented by scales «very hostile – completely not hostile» (0,803), «with feeling of the superiority - without feeling of the superiority» (0,801), «with the big hatred - is absolute without hatred» (0,786), «with greater contempt - is absolute without contempt» (0,761), «completely rejecting - absolutely not rejecting » (0,694), « very cold - very warm » (-0,692), «with the big hostility - with the big sympathy» (-0,561). On a content of the given variables it is possible to define character of the emotional attitude to representatives of indigenous peoples of the North at respondents

of control group as cool – indifferent (without the superiority, animosities, hatred, the contempt, not rejecting, but thus with absence of sympathy, cold). That fact pays attention, that scales with the big hostility - with the big sympathy » and « very cold - very warm » have negative factorial loads. At «flipping» these variables (for elimination of a sign «-» in a factorial load) there is an internal contradiction in the first factor: greater hostility is united with absence of hatred and contempt. This discrepancy can point at incompleteness and fragmentariness of concepts about the attitude to representatives of peoples of the North at respondents of control group.

The second factor (fraction of a dispersion of 14,707 %) is presented by such variables, as «at all without sympathy - with the big sympathy» (0,860), «absolutely not accepting - accepting completely» (0,792), «at all without an arrangement - with a greater arrangement» (0,763), «completely not enthusiastic - very enthusiastic» (0,753), «absolutely not approving - with greater approval» (0,727). The sum total of these variables testifies to its emotional-estimated character and the general positive background of an assessment of the intergroup attitude, however, considering the low interest of a dispersion in comparison with the first factor, it is possible to speak that the given factor explains an insignificant fraction of the general dispersion.

Thus, comparison of results of the factorial analysis in two groups has shown differences both in structure of factors, and in a content of the components which have formed factors. Respondents of experimental group have more complex, differentiated structure of an assessment of intergroup attitudes, the maximal factorial loads have the variables, generalized which characteristic can be presented in the form of a is emotional-positive background of relationships with representatives of northern people. In control group the general emotional background of semantic space of an assessment of attitudes to representatives of people of the North is maybe characterized as indifferent and cool.

In whole, conclusions about character of an assessment of intergroup attitudes respondents of experimental and control groups coincide with the conclusions of the researchers based on a hypothesis offered Allport G.W. of contact according to which direct dialogue between members of different social groups, including with representatives outgroups, assists decrease in animosities in their attitudes. The modern researches which have been directed on studying of conditions of performance of a hypothesis of contact, show, that the reason for the alarm arising before intergroup interoperability, maybe the total absence of experience of interoperability with members outgroups or rare dialogue with them (I. Blair, B. Park, J. Bachelor, 2003, E. Plant, 2004), as well as weak awareness of participants concerning features of members outgroups, their values and outgroup norms, that is generated in them with feeling of incompetence (W. Stephan, C. Stephan, 1985) [2]. Thus, the organization of interoperability with representatives of different ethnic cultures in a situation of ethnological expedition, expansion of repertoire of effective models of construction of the relationships based on knowledge of ethnopsychology, has allowed to create conditions for formation at participants of a positive emotional background concerning representatives of indigenous peoples of the North.

One of following analysis stages was consideration of the results received on the express train - to a questionnaire «the Index of tolerance» [6]. The reference in our research to studying tolerant installations of the person has been connected by that this quality allows to reveal a recognition of the rights of another and, that, friendliness, peaceful disposition and capacity to perceive another as similar, equal, applying on understanding, sympathy, acceptance, instead of as foreign, requiring tearing away. To N.M.Lebedevoj on an example of research of ethnic tolerance it has been shown, that tolerance is connected with absence of a uncooperative altitude to other culture, to be exact - with availability of a positive image of other culture at conservation of positive perception own. Thus intolerance was considered by the author as inadequacy of group perception and represented mainly negative perception of other ethnic culture at super-positive perception own [4]. In a psychological science also there is a point of view, that, getting in absolutely other, unknown cultural, religious, ethnic traditions where there are other features of dialogue, way of life, an image of an idea, the person starts to come by purposeful knowledge to comprehension of an indispensability of rapprochement of positions and to development of tolerant belief (M. Mirimanova, etc.). The analysis of the received results has allowed to confirm validity of the given statement. So, at students who have visited during the ethnological expedition national settlements and settlements of indigenous peoples of the North, parameters significantly differ from the same parameters at students of control group. Thus differences in groups of respondents concern the statements concerning specific situations in area of social interoperability in which tolerance and intolerance the person is shown, instead of to the general installations of the tolerant attitude to world around and other people (table 1).

Table 1

The comparative analysis of parameters on a questionnaire «An index of tolerance»

The name of a scale	The Average rank Experimental group N=28	The Average rank Control group N=29	U-criterion God-send Уитни	the Statistical importance of distinctions
The general level of tolerance	31,80	26,29	327,5	are not meaningful
Ethnic tolerance	36,88	21,40	185,5	p<0,0001
Social tolerance	33,77	24,40	272,5	p<0,05
Tolerance as feature of the person	27,57	30,38	366,0	are not meaningful

According to findings, presented in the table, it is visible, that meaningful distinctions in two groups are revealed on two subscales « Social tolerance » (p <0,05) and « Ethnic tolerance » (p <0,001). On the scales representing the general level of tolerance and tolerance as feature of the person, statistical distinctions it is not revealed, that is maybe interpreted, on the one hand, in favour of equivalence groups, and on the other hand the fact that in research students-psychologists took part and the tolerance is necessary personal qualities for the future activity for them, as tolerance traditionally admits a number of authors not only professionally important quality of the psychologist, but also that integrated personal characteristic of the psychologist, which provides progress of

professional skill (G.S.Abramova, JU.M.Zhukov, А.Г. Leadere, O.T.Melnikova, N.N.Obozov, L.A.Petrovskaya, N.E.Sinjakova, G.B.Jaskevich, etc.).

Thus, respondents of experimental group - the participants of expedition having experience of dialogue with representatives of national cultures, have shown formed tolerant social installations, more friendly position in acceptance of members national outgroups.

For studying a degree of expressiveness at representatives of ethnocontact groups of the certain personal properties procedure multivariate subjective scaling - the modified semantic differential [3] was used. As estimated objects following actual and imagined ethnic groups acted: "the Citizens of Russia", "the Europeans", "the Americans", "the Chinese", «peoples of the North », "The ideal peoples", «peoples unpleasant to me», "the Russians", «the Kamchadals», «the Itelmens», "the Koryaks", «the Chukchi», «the Evans», «myself». Respondents estimated a degree of display (on a 5-mark scale) at representatives of the given groups of following qualities of the person: "artful", "kind", "aggressive", "clever", "religious", "rallied", "hardworking".

The form of data processing and at the same time the form of their concept was construction of subjective semantic spaces with use of the factorial analysis which has allowed to reduce set of qualities the persons estimated as characteristic for representatives of certain ethnic groups, to the generalized factors uniting similar portraits in one measurement. Generalization of data of the factorial analysis (a method of the main things a component with the subsequent rotation of factorial loads Varimax) has allowed to come to conclusion about similarity of structure of semantic spaces of respondents of two groups. In spite of the fact that the quantity of factors in groups does not coincide, it has to be noted, that in control group the third factor is presented to only one variable "religious" (0,873). At the further analysis (construction of factorial spaces) we did not consider this factor and were guided by two-factorial structure of semantic space. Concerning a content of the variables forming factors, it is possible to notice, that the qualitative characteristics which have formed the first factor, by similar image are connected at representatives both experimental, and control group, in both groups it is formed by variables "kind", "rallied", "hardworking", however in experimental group in the first factor have entered also variable "clever" and "religious". According to the sum total of qualities the first factor is designated as "Peaceful disposition". The second factor in both groups is formed by variables "aggressive" and "artful", however in control group the second factor included also a variable "clever", having the least weight. According to the sum total of qualities the second factor is designated as "Animosities".

Further the arrangement of objects (ethnic groups) estimated by respondents in space of the allocated factors was carried out. For this purpose coordinates of objects scaling were calculated, and then objects settled down in factorial space. Subjective semantic spaces of intercultural perception at respondents of experimental and control groups are presented on pic. 1 and 2.
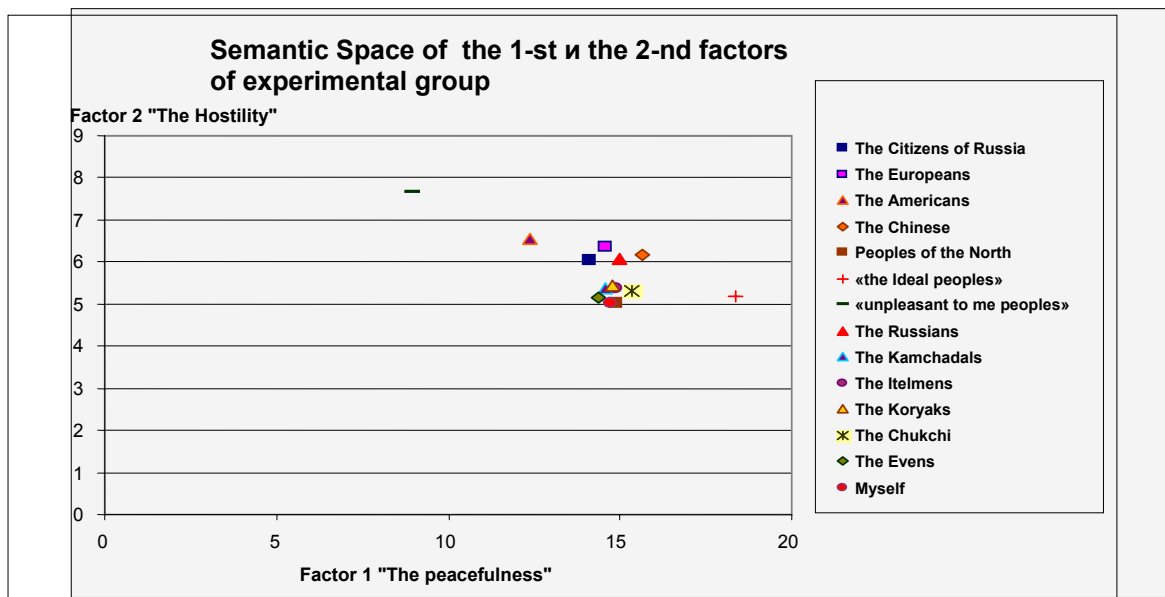
Pic. 1 Subjective semantic space of intercultural perception at respondents of experimental group

The analysis of subjective semantic space (1) specifies fig. that respondents of experimental group perceive all people of the North relatives on the named qualities among themselves (coordinates of all listed northern people are concentrated in the close neighborhood), as well as similar to features of own person of examinees (coordinate of points of objects of an assessment people of the North» (14,899; 5,037) and «myself» (14,735; 5,015) practically coincide). Interesting fact that the Russians, in whole are perceived more hostile, than peoples of the North which have appeared located most close to ideal peoples. The group, perceived the most spiteful, unpacific, located most close to object «people unpleasant to me», has appeared group "the Americans". Concerning other peoples it is possible to tell, that the Europeans are perceived more hostile, than the Russians, however by less peaceful, than the Chinese.

On Pic. 2 we observe some groups close objects. As one such group names of groups of peoples of the North – «the Itelmens», «the Chukchi», "the Koryaks, «the Evens» which coordinates practically coincide act. However the object is deduced from this group «peoples of the North» which on logic should be close to the named objects, but it is removed enough from them from what follows, that as a whole peoples of the North is perceived by respondents of control group more peaceful and less hostile, than representatives of specific people. The impression is made, that in consciousness of respondents of control group there is a certain abstract image of the representative of northern peoples, not supported by actual concept about members of specific ethnic groups. This sensation amplifies at the analysis of object «the Kamchadals». The given category, apparently, is not perceived by respondents of control group as an independent ethnic group, and used for the description of own territorial accessory (living in Kamchatka). Such lack of information on ethnic groups of indigenous peoples of the North is detected only in control group, respondents of experimental group all ethnic groups of indigenous people, including the Kamchadals, have in semantic space is close to each other,

emphasizing their unity (for this purpose there are also the objective facts forcing some scientists now to speak about uniform subethnos of indigenous peoples of the North).
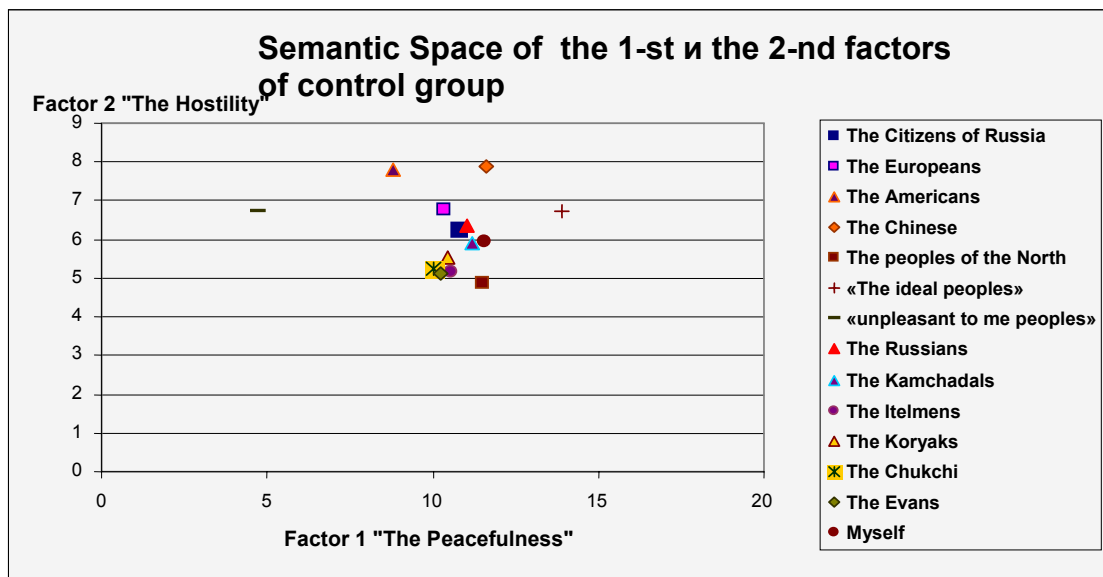
Pic. 2. Subjective semantic space of intercultural perception at respondents of control group

The second group close objects in semantic space of intercultural perception of respondents of control group is made with objects "the Russians", " the Citizens of Russia", «the Kamchadals», «myself» which coordinates surpass values of the first group close objects and under the factor "Peaceful disposition", and under the factor "Hostility". From this follows, that respondents of control group perceive peoples of the North distant from themselves and their peoples (the Russians) that contradicts logic, from the Citizens of Russia (coordinate of points in semantic space – "the Citizens of Russia" (11,162; 6,223) and «peoples of the North» (11,908; 4,853). The analysis of pic. 2 has allowed to come to the conclusion also about a high degree egocentrism in perception of respondents of control group. So most close to people-ideal the object «myself» is located. To object «peoples unpleasant to me», as well as in experimental group, Americans are most close located. In relation to them the Europeans are perceived less hostile and more peaceful, and the Chinese by more peaceful.

Comparison of semantic spaces of intercultural perception in two groups of respondents allows to come to conclusion, that concept about all estimated groups more positively in experimental group – all objects, including "people-ideal" and « people unpleasant to me », are perceived by respondents more peaceful and less hostile (the maximal values of coordinates under the factor "Peaceful disposition" in experimental group – 18,3626, whereas in control – 14,3789, the maximal values of coordinates under the factor "Hostility" in experimental group – 7,6636, in control – 7,9034).

Conclusion

In whole, research has shown, that during expedition through direct dialogue with representatives of small northern peoples the perception of permeability of the intergroup

borders, shown in formation of the positive attitude to members outgroups, progress of ethno-cultural competence of participants of interoperability changes.

Students who have visited during ethnological expedition in national settlements and settlements of indigenous peoples of the North, have more positive concept about all estimated groups; both actual and imagined ethnic groups («people-ideal, «people unpleasant to me») are perceived by respondents more peaceful and less hostile. The participants of expedition having experience of dialogue with representatives of ethno-contact cultures, have shown formed tolerant social and ethnic installations, more friendly position in acceptance of members national outgroups. Thus, the organization of interoperability with representatives of different ethnic cultures in a situation of ethnological expedition, expansion of repertoire of effective models of construction of the relationships based on knowledge of ethno-psychology, has allowed to create conditions for formation at participants of a positive emotional background concerning representatives of indigenous peoples of the North.

Summing up, it is necessary to note, that the external heterogeneity of the world shown in ethno-cultural variety of regions of Russia, represents natural conditions of progress of a is professional-personal maturity of students and at competent use can assist adjustment of adequate communications between people, doing world around internally uniform.

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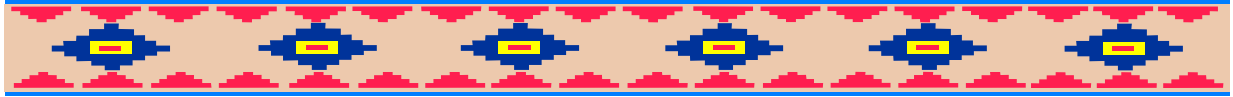
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FROM THE MELTING POT TO THE SALAD BOWL

Introduction

One of the principal roles of contemporary educators, is to inspire and strive towards establishing a common font of values thus striving towards more unity while at the same time respecting and promoting diversity. This may seem to be contradictory, but in fact such a ground-breaking and determined synergy would carry extraordinary strength, litheness and permanence leading to more multicultural unification.   Malta, like other countries with similar pasts, had its history forged from several domains, which left a strong heritage, coupled with a rich cultural and linguistic diversity. This has led us to exploit the immense educational value of Maltese culture, language and economic pluralism.   This is a process which is being adopted in several countries around the world. Initially this process was perceived like a melting pot which melts different metals to mix them together, to unite them into new and more stable alloys, while at the same time floating-off the impurities.   But nowadays because of populational diversity, the politics of the melting pot is unthinkable. This is because the world unification process should concentrate on strengthening a nucleus of common values that stimulate identification with, and pride in belonging to one world so that we can stimulate a real unity through diversity.   If we do not construct this nucleus of common values it will be impossible to achieve even the minimal collaboration or cohesion between the different and autonomous countries. Diversity and plurality are the two vital components: this creative synergism confers unusual strength, flexibility and permanence to the symbolic edifice of a united world.

The process of world unification is focusing on building a stronger nucleus of common values which, in turn would inspire and strive towards more unity by means of diversity.

But can this ever happen? Is this really possible? Or is this just a dream?

The Rationale of my Paper

In my paper I delve into the concept and role of intercultural education: how can educators inspire and strive towards establishing a common font of values thus striving towards more unity while at the same time respecting and promoting diversity.

To resolve the educational problems of a multi-cultural and multilingual society one must consider not only the political context in which they arise, but one also has to bear in mind the framework and perspective in which such issues are being debated. This is because such factors colour, influence and effect the discussion with a series of particular and unavoidable implications.

As De Vreede points out "the problems that pluralistic education tries to resolve are, ultimately, political problems, and it is very doubtful if education can resolve them alone" (1990, p. 137).

Presently education is posing and presenting concepts that recommend authentic forms of divergent socialisation. We are living in a pluralistic society where different social groups, through diverse and strong means of communication, foster and nurture models of education which give importance to different cultures and consequently to different values.

Education: from the Melting Pot to the Salad Bowl

The educational melting point model, was developed by John Dewey, in the United States. When thousands of foreign immigrants with various cultures arrived in America, he attempted to "melt them down": to alloy them with the Anglo-Saxon culture, firmly based on the ideas of Democracy and on the English Language.   In this way American education created a nucleus of widely-accepted values that tended towards a convergent socialisation that is to say, to unify and integrate the children into the dominant culture. In this way the scholastic system was converted into an instrument of political unity and social cohesion.

However opposed to this model of convergent socialisation, we find ourselves, at present, faced with educational concepts that propose authentic models of divergent socialisation:

• On one hand we live in a pluralistic society in which the different social groups have access to potent means of communication that defend models of education which give priority to different, sometimes contradictory values;

• On the other hand, the increasing acceptance of the individual diversity of the multicultural and multilingual society obliges us to modify our instructive materials and to diversify our teaching programmes.

In other words, the politics of the melting pot have been replaced by the politics of the salad bowl in which the different ingredients are mixed, with the idea that each component confers its distinctive flavour to a pleasing and harmonious whole. Here the distinctive character is determined by the nature and diversity of its components.

Racial, ethnic and religious groups insist on their right to be, and to keep themselves proudly different. Assimilation was the ideal scenario for the industrial society, because it met the needs for a homogenous mass of labour. Diversity is the new ideal, because it meets the needs of the new systems of wealth creation, of education for all, and for globalisation (Toffler,1990).

One of the most important present phenomena in most educational systems is without doubt the ever-increasing number of students who go on with their studying at post-secondary level. Up to a few decades ago, only a very small percentage of students came from the underprivileged social classes. This restricted student population allegedly produced a certain uniformity of values both in the middle and in the upper classes. But at the present time, education-for-all means that students with divergent cultural, social and linguistic backgrounds can be found in our classrooms. Inevitably their backgrounds and their subcultures are leaving their imprint (Siguan, 1998).

To add to this, educators are being faced in the classroom with different social behaviour models of the ever-increasing multicultural and at times multilinguistic society. In many instances, to be a teacher would imply teaching a conglomerate of students.

For this reason, the educator might be obliged to restructure one's values and educational objectives and would thus need to become more overt to a broader and wider spectrum of ideas and concepts (Garcia y Saez, 2008). Educators may need to examine and criticise their own thinking to change their attitudes and accept that their classrooms now contain students with very disparate types of socialisation.

The process of convergent socialisation which affirmed the unifying character of scholastic activity in the cultural, linguistic and behavioural fields, has been swept away by a completely divergent socialisation process which insists that the teacher adopts diverse attitudes and activities to be able to attend to the diverse needs of students. In other words, faced with this new diversity, the teacher will need to adjust and diversify one's own teaching methods (Neira, 2005). Groups that before seemed to be or even used to be homogenous, are now continually diversifying with the consequence that certain expressions like "the working class" hold no more, or are so broad in meaning that they are now devoid of their previous inferences which implied uniformity.

The new form of education in multicultural and multilingual situations is now a reality and this actuality is spreading quickly and widely. The ever-increasing movement of people

between countries greatly extends this reality. To add to this, the power of the influence of mass media, accessible to all, is changing our societies from the idea of "mass societies" to "mosaic societies".

As the mobility of the citizens of the world increases, our societies will diversify even more. As a result, new educational problems may arise from this free movement across frontiers (Hansen, 2004).

One of the first thoughts which occurs on approaching the subject of interethnic relations is that diversity is only one form of political and cultural pluralism. The challenge facing educationalists is to develop the awareness, in our respective communities of the threefold character of world unity:

- Identity

- Unity

- Interdependence

Education is an opening process, an opportunity towards wider communities and conceptions than those that we regard as suitable. It is the mission of the scholastic environment to try to see that every individual has an opportunity to go beyond the social group in which one was born and bred. While the individual identities of countries have to be maintained, education should be the means through which there is total understanding of the dynamics, benefits and advantages of interdependence.

While identity of countries is not a set of well-balanced, perfectly set portraits, it is far more than a collection of rough sketches. Dynamic identity of a country is coined as not solely the process of preserving a language, a culture or a few traditions. It is rather a vigorous and dynamic process with which a community energises itself by the assimilating new values and new ideas. These new ideas would incorporate scientific discoveries, advances in technology, newer definitions of old concepts, new developments in art, painting music and writing. While these components are adapted to local requirements, they become new and vivid constituents of the set values of the community that adopts them.

But there will always be individuals and groups who regard diversity and the process and promotion of integration as a threat to their cultural identities. For such, the plurality which gives rise to the mosaic society is negative and may also be perceived as being destructive. Looking at the concept of the salad bowl, they claim that there are no bonds of unity among countries that go beyond those of contracted economic interdependence.

No one can deny the fact that pluricultural and plurilinguistic strategies bring about a number of social and educational problems. But, typically a good number of pluralistic societies accept these so-called inconveniences willingly (Etxeberria, 2000). This is because pluralistic societies with cultural democracies are a fact of life: minority groups or subcultures have core values that might be different from their host societies, but these values nearly always incorporate tolerance towards others and respect for civil liberties (Walzer, 2009).

Today countries have a common duty to guarantee better access to education, to better job opportunities, better way of life, coupled with freedom of conscience and freedom to express their cultural diversity to all citizens. On their part, the latter have the duty to respect and value the other side of the coin.

Role of Educators

The education system in most developed countries, is concerned with creating learning environments that include all students, regardless of their learning ability, race, creed, gender, economic status, cultural background and family structure.

Learning does not simply include academic subjects. It implies that academic ability, social, emotional, behavioural skills as well as life skills – all encompassed under the 'learning umbrella' (Burke, 1994). Inclusive education is not an end in itself, but a means to the creation of an inclusive society. It is a vision of society based on equity and non-discrimination. On one hand, it involves finding ways in which inclusion can be established and maintained in all aspects of social life, and on the other hand, a way to identify, challenge and remove all forms of exclusionary policies and practices (Barton, 1998). A serious concern is over the question of difference which is being perceived as a challenge, a means of generating change and an encouragement for people to question unfounded generalisations, hostility, prejudice and discrimination (Phillips, 1993).

Multicultural, Intercultural and Polycultural

Various authors attempt to define multicultural, intercultural and polycultural inclusion. Some look at it from a very restricted perspective while others perceive it from a far wider angle. But it is mostly about being open and providing educational institutions that are welcoming to all. Schools need to change in terms of curriculum, teaching and ethos. This will also require carefully planned, adequately resourced and monitored staff development policies and practices (Corbett, 1994).

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gender, race, or age, an individual is entitled to all the benefits of freedom, equity and dignity (Starkey, 1991).

This kind of education is a direct challenge to all those barriers that contribute to the legitimisation of ignorance, prejudice and social exclusion. It is ultimately concerned with the realisation of democratic societies and schools (Beane and Apple, 1995). It refers to all students in the school irrespective of ability, race, religion, social status or social environment (Janney and Snell, 2002). It is about cultural synergies for an ever-broadening range of human identities. It is a celebration of difference (Corbett and Slee, 2002). Diversity is a social fact. It would appear that the development of educational systems has been predicted by the denial of the existence and value of difference. School cultures have been mono-dimensional in their curricula, pedagogy and school organisation (Branson and Miller, 1987).

Intercultural education is perceived as a process where people inquire into their own context to see how it can be developed. It is also a process of growth, a social progression that engages people in making sense of their experience and see how things can move forward (Ainscow, 1999; Corbett and Slee, 2002).

Bearing in mind that school culture is mostly understood in terms of curriculum, pedagogy, organisation and ethos, these should be the targets for intercultural reform. For sure, resources and professional knowledge are important. However not all students recognise the cruciality of how these issues can be used to distinguish between assimilation and inclusion. Armstrong (1998) argues that such education is about "overcoming barriers to participation that may be experienced by any pupils" (p.218). According to him, this kind of education is about the culture of schooling for all students.

Central to this type of education is the ongoing development of pedagogies that recognise individual needs, cultures and mentalities (Corbett and Slee, 2002). It should be denoted by the responsiveness of each school to the inevitable and valuable diversity of its community of students (Parsons and Castle, 1998). Dialogue plays an integral role. Understanding the local context and the needs of the students who enter, or who are blocked from schools, may be established through talking and discussing. "Most importantly this raises the question of voice and the undertaught lesson of listening" (Parsns and Castle, 1998. p.26). The most important lesson for an academic is to know when to remain silent.

An intercultural philosophy thrives on diversity, and promotes fraternity and equality of opportunity. It ought to be at the heart of any society that fosters these values and at the heart of a truly comprehensive education system (Thomas et al, 1998). It mostly derives from the present notion of inclusivity in society (Hutton, 1995; Kay, 1996). There is an acknowledgement of mutual obligations and expectations between the community and other institutions like schools (Plender, 1997). It is defined as the process of increasing the participation of learners within and reducing their exclusion from, the cultures, and curricula of educational organisations (Booth, 1996).

Burke (1994) says that when students are given the right to belong, they are given a right to their diversity. They are wholly welcomed into a community as ones who enrich people's lives, without the construction of rehabilitative hoops through which they must jump in order to become 'normal enough' to belong (ibid).

Diversity is valued if it is believed that it strengthens the class and offers all of its members greater opportunities for learning. Stainback and Stainback (1994) suggest that classrooms in such schools are organised heterogeneously and staff and students are encouraged and empowered to support one another. Furthermore, Giangreco et al (1998) stress that teaching students to accept and appreciate the value of individual differences can be integrated into the class curriculum. This will facilitate the acceptance of all students and establish a sense of community in the classroom. The fact that the world is changing is unavoidable. Educators have choices to make about how education can improve the lives of students as a result of having been in school. The goal is to ensure that all students, are accepted, included as equal members, and recognised for what they have to offer to the school community.

Learning to care about and take responsibility for others should be emphasised. Particular attention should be paid to ensuring that every student is welcomed, feels secure, is supported both educationally and socially, and develops mutual respect for others as well as self-respect and confidence in what he or she has to offer to the school community. Stainback et al (1994) maintain that this may be accomplished by involving parents, teachers, and students in the daily operation and decision making of schools. It involves empowering and giving responsibility and a voice to all school members involved in building a positive community (Janney and Snell, 2002). Diversity should be valued: it is believed that diversity strengthens the class and offers all of its members, greater opportunities for learning.

Salend (2001) suggests that for this to take place in a school, it should be based on the following principles:

1.   Diversity- where all students have opportunities to learn and mix together and participate in educational, social and recreational activities, which promote acceptance, equity and collaboration, are responsive to individual needs and embrace diversity;

2.   Individual Needs – that involve sensitivity to and acceptance of individual needs and differences, taking into account the factors that shape the students and make them unique; where all students are valued as individuals capable of learning and contributing to society. Students are taught to appreciate diversity, and to value and learn from each other's similarities and differences;

3.   Reflective Practice – requires that educators modify their attitudes, teaching and classroom management practices, and curricula to accommodate different student needs; that they think critically about their values and beliefs and routinely examine their own practices for self-improvement and to ensure that all students' needs are met;

4.   Collaboration – involves group effort, collaboration among educators, other professionals, students, families, and community agencies; support and services that students need are provided in the general education classroom, where people work co-operatively and reflectively, sharing resources, responsibilities, skills, decisions, and advocacy for the students' benefit.

How can this be achieved?

Successful comprehensive planning teams are collaborative and interactive. All members work together to achieve a common goal, and share their expertise and perceptions with others (Chase et al., 1995). Collaboration may be defined as a dynamic framework for educational efforts which endorses collegial, interdependent and co-equal styles of interaction between at least two partners working jointly together to achieve common goals in a decision making process that is influenced by cultural and systematic factors (Welch & Sheridan, 1995). For successful implementation and effectiveness of the programme, the team should adhere to the following considerations:

- working as a team
- commitment and hard work
- sharing skills and information
- co-ordinating efforts from all members of the team
- understanding each team member's role and responsibilities
- finding time to meet
- using processes that are efficient
- sharing common values
- being flexible and open to the reality and importance of the change process.

Orelove (1994) contends that for effective teamwork to take place, role transition is imperative. This consists of six separate but related processes, organised sequentially:

- Role extension – the more people know their role, the more they can give out to the others;
- Role enrichment – development of a general awareness, understanding and basic practices of other disciplines;
- Role expansion – can do recommendations and observations outside his / her discipline;
- Role exchange – learning theories, methods and procedures of other disciplines and implementing them under the observation of the team member;
- Role release – putting newly acquired techniques into practice with consultation from the team member accountable to that particular discipline;
- Role support – encouragement from other team members and back-up support from other members where necessary.

Heads of schools play a crucial part in fostering an attitude of acceptance. Thus a commitment to accepting diversity by the school administration promotes an inclusive ethos, for the school. Thomas et al (1998) write that schools that are practising successfully "…have a culture of acceptance articulated through leadership which is seen to be supportive of diversity" (p.35). Moreover Rouse and Florian (1996) suggest that in effective schools there is a"….widespread acceptance by school principals and head teachers of the notion of zero rejection" (p.101). Heads of school play a vital role in the inclusive vision within the school community and it is through them that this vision can be communicated to the rest of the school community. This implies the role of leader as one who inspires and motivates.

Teaching is a most important, exciting but difficult task. Being involved in the education of the next generation of citizens is both a great privilege but also a serious responsibility, because teachers do make a difference in the lives of their students (Barton, 1998). This is because teachers have the lives of young people in their hands, they can help to shape their attitudes and open for students the doors to personal fulfilment and to social opportunity (ibid). According to Hargreaves (1997) good teaching is not simply a matter of being efficient, developing competence, mastering technique and having the right kind of knowledge. Good teaching also involves emotional work and is "infused with pleasure, passion, creativity, challenge and joy" (p.12).

Peer support can also serve as a powerful support system within the classroom in both academic and social areas. Hardman et al. (1999) argue that peer support programmes may range from simply creating opportunities in the class for students to socially interact to highly structured programmes of peer-mediated instruction. Frequent and age-appropriate interactions between all students, can enhance opportunities for successful participation in the community during the adult years.

The changing context

At this stage a number of questions ought to be posed:
- Why do we perceive schools in the way we do?
- Who and what do schools stand for?
- What type of schooling is necessary in order to meet future challenges effectively?
- How can we comprehend better what schools do and how this can be done in a more efficient and effective way?
- How can schools become more welcoming?
- What do schools need to engage with student diversity and still provide good quality education for all? (Corson, 1998; Levin & Riffel, 1997; Ainscow, 1991).

This would entail challenging taken-for-granted assumptions. It can also be a disturbing process because while there may be a consensus that schools need to change, there

will be serious disaccord on why, how, when and to what extent. As Levin & Riffel (1997) say, there is often a "mismatch between the scale of the challenge and the skills, practices and resources we currently bring to bear on it" (p.5).

Within education, we cannot ignore the extensive and fundamental changes that are taking place within the academic field and in society at large, which changes also have a global dimension (Barton et al, 1994). Levin and Riffel (1997) have serious doubts and worries about how much existing school systems are adequate enough to learn about, understand and develop informed responses to change.

New methods of thinking, practising and perceiving things will be needed if these challenging changes are to be seriously engaged with. There are no blueprints, no easy, slick, ready-made answers and one should be aware of any so-called experts who propose that there are.

Thomas et al (1998) state that changes will not only bring about more comprehensive and all-inclusive practice, but will also influence "the general culture of the school in the direction of greater appreciation of diversity" (p.128).

Not only must teaching strategies be designed and curriculum determined to respond to a range of students, but the curriculum must address the many ways in which students differ.

Change takes place when people come together and struggle, when everyone works for a better education for all children to succeed, rather than fighting for a bigger slice of the pie for a specific group or child.

Educational practices should be gauged not only by the skills and knowledge they impart for present use, but also by what they do to children's beliefs about their capabilities, which affects how they approach the future. Students who develop a strong sense of self-efficacy are well equipped to educate themselves when they have to rely on their own initiative. (Bandura, 1988 p. 145),

Conclusion

Multicultural, intercultural and polycultural education is not integration. It is much more radical, requiring fundamental changes in society. It is meant to enhance solidarity, belonging and a sense of community.

More than ever, there is the need for teachers who can teach to diversity and schools that are concerned with the education of all pupils and not just a select few. This would require school policies based on equal opportunity principles and more anti-discrimination legislations. On the other hand, this should not be viewed as a way of reducing the quality of education that each child is entitled to. There must be highest expectations for all students. At the heart of such matters lie serious issues concerning human rights, equal opportunities and social justice. How societies construct and respond to gender, race and cultural differences is of fundamental importance (Armstrong et al, 2002). It is not an end in itself

(Daniels and Garner, 1999). In educational terms, it is about the value and well-being of all students. Therefore the key concern should be about how, where and with what consequences can all children and young people be educated. (Ballard, 1999).

Increasingly, the issue of diversity has come to be understood in terms of a philosophy of 'entitlement'. It rejects discourses of charity and benevolence. It is a way of life. It is about "living together" (Parsons and Castle, 1998, p. 23). It is about welcoming back the stranger and making us all whole again.

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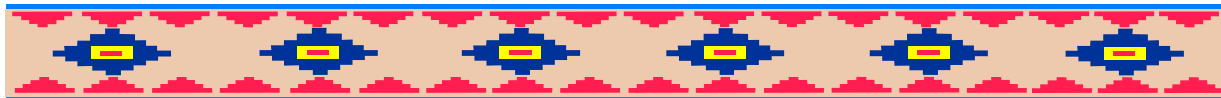
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THE PROBLEM OF HEALTHY LIFE-STYLE FORMATION IN THE ASPECTS OF ETHNIC TRADITIONS

The most important thing in the destiny of humanity is its social progress. Nevertheless it becomes more and more clear that national aspects of life activities demand rapt attention.

In all times the eternal value of a man and society has always been the physical and mental health. Every circumstance, every index of human vital activity has some impact on health. Healthy individual and healthy society are synonyms here. It is important to cultivate a habit of healthy life-style which is directly connected with health, including moral health.

Healthy life-style is an individual system of rational behavior of a man on the basis of cultural, historical, moral, religious and national traditions of our civilization. From the position of the modern science there exist several main conditions of the proper healthy life-style and first of all it's the social maturity of an individual – the highest level of development and self-control of a mature personality when his or her reference points of vital activity are the eternal human values based on religious ethics and perception of the world [2].

The whole of cultural traditions of a society is presented with national, ethical and religious specifics of a people. These traditions have changed, developed and been formed during all historical process under the influence of various endogenous and exogenous factors. As a result we have cultural normative with different shapes and

functions in the form of traditions, customs, rituals etc. which influence almost all spheres of the human activity [3].

First of all, the formation of the aim at the healthy lifestyle has great meaning for the young generation because the health of the young people is the social health two or three decades later. The teen age is a special period in the growth of a person. L.S. Vigotski noted that the essential reorganisation of the structure of an adolescent's needs and motives takes place during this period in particular as well as the reappraisal of values.

In the process of socialization through the rich spiritual legacy of a people, particularly proverbs, sayings, myths, fairy tales most people adopt moral ethical norms, rules of social behavior, customs and traditions. Sayings appeared along time ago and have stayed all along historical progress of society, recording the changes in everyday life, principles, customs and ideology. Proverbs as well as wise and apt expressions are current in regular speech and from infancy they bring the attitude to the healthy life-style.

With the purpose to reveal the peculiarities of the placing at the healthy lifestyle I conducted an examination of the secondary school students of Ulan-Ude. The selection came to 170 people (average age – 15 years). The following methods were used in the experimental research: the method of the diagnosis of the real structure of the personal value orientations by S.S. Bubnov; the method of identification of personal life values (must-test) by P.N. Ivanov, E.F. Kolobova; the method "the value orientations" by M. Rokich; the 16 factors personality test by R.B. Kettell (HSPQ – teenage variant).

The results of research showed that the tested people have different extents of one or another value orientation according to the method of the diagnosis of the real structure of the personal value orientations by S.S. Bubnov. 28 per cent of all respondents gave the highest 6 points to the value orientation like help and mercy towards other people. In my opinion this is explained by the fact that we deal with "residuals" of the previous age period when the leading role belonged to the socialization in which all the external was important e.g. the surroundings, people, joint activities. As it is noted in the psychological literature a younger teenager readily responds to all kinds of joint activities, at this age the youngsters are eager to help each other and they focus on collective interests. At the older teen age the individualization becomes dominant, and it itself acquires great importance also the analysis of its internal processes and states, relevant character features, feelings, desires etc. It is during the puberty that the teenager's personality is formed, he or she wants to occupy a new social position, realizes his or her "self", gains a foothold in the adult world and seeks to use all the opportunities. Apparently that's why the general recognition and respect, also the influence on other people as the most pronounced orientation of 27% of respondents. The value orientation "health" was marked by 20% including 8% of buryat students and 12%

of Russian students. This could be explained by the way children are brought up in Russian families where they are taught to care for their health. There are a lot of Russian proverbs: "Money is copper, clothes are dust and health is the most precious thing"; "golden bed won't help sick"; "take care of your clothes when new and of your health you're your youth"; "in healthy body lives healthy spirit!"; "the health is the head, the most precious."[1]. The fact, that the choice of the value orientation according to the sex showed that girls chose one or another orientation more often, deserves our attention. Thus, for example, 18% of girls and 10% of boys chose the value orientation of help and mercy towards other people, in our opinion this is explained by gentleness and kind-heartedness of the girls. The orientation at the public recognition and respect chose 17% of girls and 10% of boys because girls are generally more respectful to other people, well-mannered and obedient than male adolescents.

The results that came out from the method "the determination of personal life values" by Ivanov, Kolobova showed that for the majority of tested it is very important to be independent (50%). At the same time the respondents need to do what they think important, not depend on the opinion of others, determine the course of life. For example, from the answers you can clearly see: I hate when they tell me what to do; I must realize my plans. According to the majority of psychologists it can be explained by the fact that such age is characterized by the abundant rise of self-consciousness: the teenagers begin to take interest in their own personality, look deeply inside themselves, to discover their own "I" where his or her thoughts about himself or herself are joined: give the possibility to consider themselves not as children any longer. 33 % of tested are capable of personal development. They are demanding of themselves, they to develop themselves as persons and professionals. As we see by the answers: "I can't stand when people are not reaching the high goals"; I definitely shouldn't stop on my present level". It could be determined by the fact that the most popular activity in teen age is socially useful activity which responds to teenagers' needs: it gives the possibility to confirm the new social position, to be acknowledged in the professional world. Viewing the results by gender we received the following data: the value of independence was marked by 28% of girls and 22% of boys. 19% of girls and 14% of boys chose the life orientation on personal development. Apparently, the differences in this orientation depend on autonomy, self-consciousness and communicative skills of girls. By comparing the answers of representatives of different nationalities we can draw a conclusion that buryats chose life values more often. Thus 22% of buryats and 11% of Russian students marked the value of personal development. This is explained by traditional respectful attitude to people who are educated, knowledgeable and pursue their goals. It is illustrated by buryat proverbs: "without work you won't get a perch"; "the rich have ungovernable character, people with knowledge are calm"; "there is no treasure better than science"; "one will suffer but get competent" [4].

Table 2 contains the results of most frequent value preferences of modern teenagers.

<div align="right">***Table 2***</div>

Value orientations following the method of P.N. Ivanov Must-test in percentage (%)

№	Value orientations	Total number	Boys	Girls	Russians	Buryats
1	Autonomy	50	22	28	24	26
2	Personal growth	33	14	19	11	22
3	Health	6	3	3	5	1
4	Security and protection	3	2	1	1	2
5	Attachment and love	3	2	1	2	1

According to the results of the method "value orientations" by M. Rokich (pic.#1) it was found out that health(36%), happy family life(11%), life wisdom are the most important things in the teenagers' value system. The values like creative work, the beauty of nature and art, the happiness of other people are chosen less. From the said above it is evident that the core of real values is made up of personal values: happy family life, health, life wisdom, freedom. Personal life, without doubt, is the main object of emotions, feelings and relations in teen age.

Taking the gender into account we see that 20% of girls and 16% of boys chose the health orientation, 8% and 3% chose happy family life correspondingly. Apparently it is explained by high higher female responsibility in matters of health and creation of healthy and happy family.

The results were submitted to the correlation analysis which showed the existence of positive correlative connection among the findings received with the help of the methods of Rokich and Kettel. There is a straight relation between the value orientation of health and the factor Q2- nonconformism ($p<0,05$, $r= 0,21$).

The analysis showed that the more the respondents are independent of public opinion the more they prefer to make their own decisions, follow their own way, act independently and they are more orientated on health. Especially during the teen age begins the development of the internal processes that lead to formation of mostly independent views, evaluations, relatively steady attitude towards oneself and others, and the orientation on healthy lifestyle by the end of this period.

Thus by the results of the conducted research we can make the following conclusions:

1.   We found out specific peculiarities of teenagers' personal setups on healthy lifestyle according to the gender, age and ethnopsychological factor
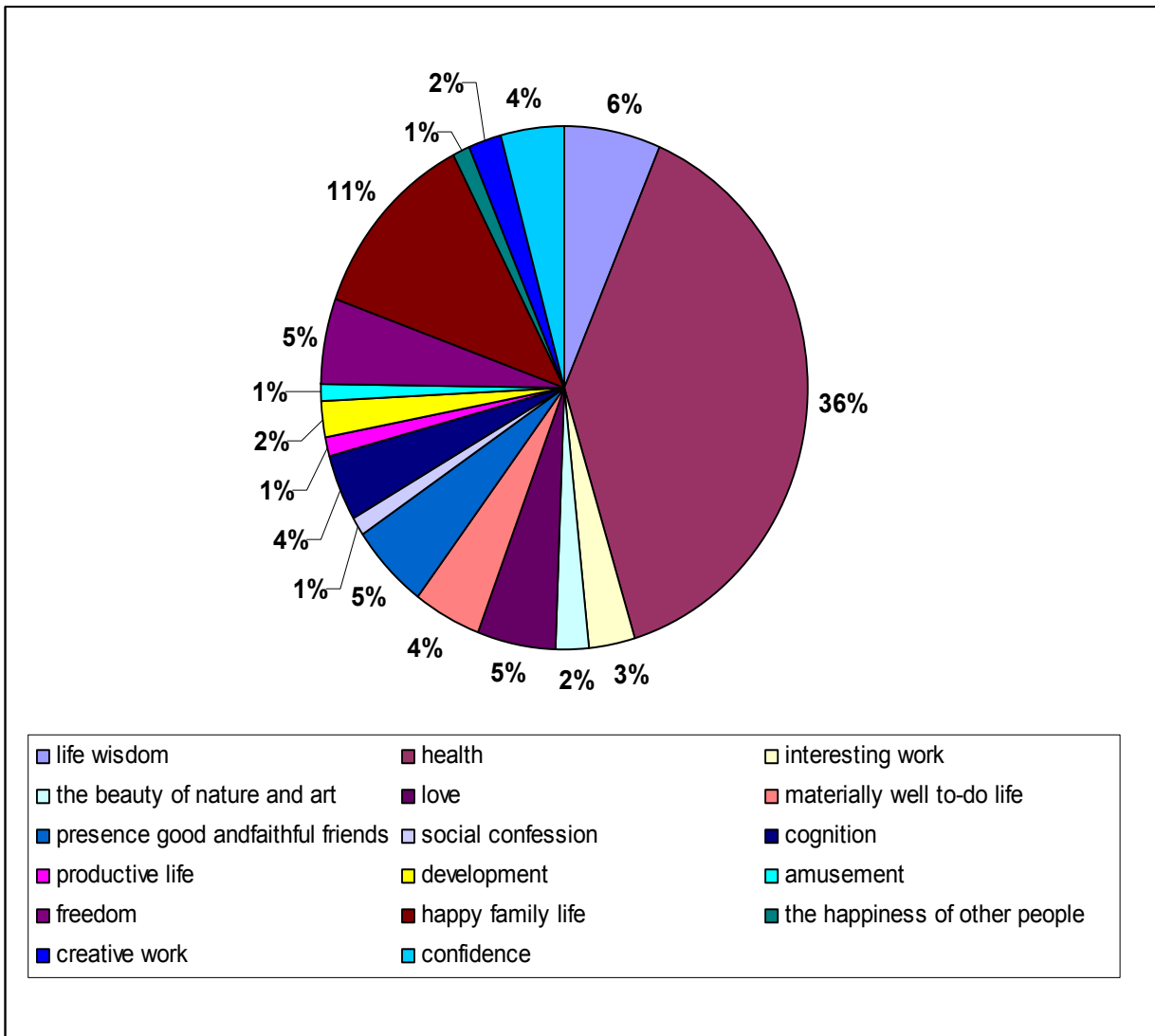
Pic. 1 The general characteristic of teenagers' value orientations in accordance with the method of M. Rokich (%)

2.   The religious moral values and also culture, science, education are the necessary component, the factor of spiritual enrichment, one's growth, the development of his or her moral qualities and the base of helping as well;

3.   The evidence of the colossal potential of ethnic and confessional organizations and national traditions in the formation of healthy lifestyle.

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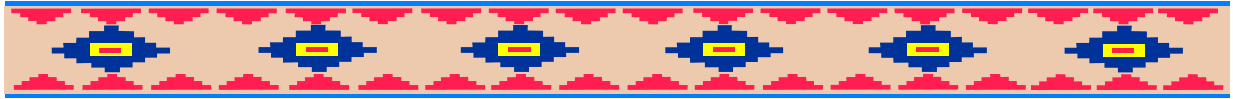
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THE PHENOMENON OF A MULTICULTURAL PERSONALITY IN THE MODERN SYSTEM OF EDUCATION OF THE RUSSIAN FEDERATION REGIONS

The modern problematic of actively developing integration processes which are going on in the territory of the Russian Federation embrace practically all sides of the social life. Upbringing and development of a multicultural personality in a multinational society are is taking key positions now. But issues of a personality's ability to effective interaction during the realization of its potential are still urgent and occupy one of the basic places in education.

In a number of legislative bills principles and aims of multicultural education on the modern stage have been formulated. Among them «prevailing of values and ideals of world culture» (UNESCO), «national and background basis, humanistic openness and personally oriented upbringing» («Concept of spiritual and moral development and upbringing of the citizen of Russia», 2009), «taking into account of national, nationally regional and ethnic and cultural demands of many national peoples of Russia» («Draft project of the multicultural educational concept development in the Russian Federation», 2010). Thus, the phenomenon of polyculturalism is becoming fundamental and shows to the modern system of education ways of working out peculiar universal mechanisms of a personality's upbringing on all the stages of learning.

All the above mentioned is becoming specially significant in the context of development of education in the regions. Russia is a multinational state that is why every subject of the Russian Federation forms its own approaches to the realization of the first priority federal concepts and projects, trying to preserve ethnic and cultural peculiarities of numerous ethnic groups, peoples and nationalities.

In the Sakha Republic (Yakutia) there are more than 120 representatives of different nationalities, among them: small numbered indigenous peoples like dolgans, yukagirs, chukchi, evenki, evens and others. The small number of these peoples give rise to many difficulties the solution of which is the strategic orientation for the Republic.

The above mentioned ideas are becoming specially significant in the context of realization of the development of education in the territorial subjects of the Russian Federation. In the Sakha Republic the first priority direction of educational policy is the creation of the educational system of the indigenous small numbered peoples of the North with differentiated teaching in the national language, which allows to preserve culture, national traditions, the national language and bring up a personality with high creative potential, who is able to integrate into the world community and is able to professional self-realization (President of the Sakha Republic «About the announcement of the English language as the working language in the Sakha Republic»).

Hence, the strategic orientations of the educational policy in the Republic are:

1)   The creation of conditions for the preservation and further development of the traditional way of life and ethnic culture of the indigenous and small numbered peoples of the North;

2)   The creation of electronic and innovative academic and methodical complexes of a new generation for the formation of a metacultural outlook of the learner in the process of education;

3)   Working out of the educational courses in the alternative part of the Federal state educational standard taking into consideration national and regional components and peculiarities of the ethnic culture of every peoples of the North;

4)   Implementation of innovative programs of language education of children in ethnic schools;

5)   Wide implementation of information technologies and distance education to overcome information isolation of the majority of educational establishments (85%) from regional centers, countryside settlements, capital of the republic.

Nowadays in the Sakha Republic experimental practice of multicultural education realization has been gathered. Its components are: formation of cross-cultural competence of the learner, cross-cultural information communications, international academic mobility of future specialists (e.g. educational programs of North-Eastern Federal University, Yakutsk). However, the enforcement of integrative processes in the world community stimulates the introduction of the concept of upbringing of a multicultural personality into the educational process.

Hence, the aim of this investigation is to define effective upbringing mechanisms of a multicultural personality formation in the context of integration processes in the modern system of education.

This aim is realized in the system of interconnected tasks:

1)   The investigation of the phenomenon of a multicultural personality, its characteristics and structural components on the basis of the analyses of modern pedagogical concepts;

2)   The definition of pedagogical conditions of the upbringing of a multicultural personality of the learner on the basis of the potential analyses of the pedagogical tools in the system of municipal and regional educational space;

3)   The definition of the components of the education quality control on the municipal and regional levels in the process of the upbringing of a multicultural personality of the learner.

In modern science the notion of multiculturalism is becoming one of the key notions in the solution of problems of social cultural and communicative interactions of the personality in the society. The analyses of philosophical (S. Frank, N. Berdyaev, P. Florenskiy, K. Yaspers and others), pedagogical (Ye. Bondarevskaya, A. Jurinskiy, H.Thomas, G.Fraser, R. Lyusier and others) and other approaches made it possible to define the phenomenon of a multicultural personality from the positions of realization of some fundamental approaches by the educational system which include:

1)   Preservation and propaganda of cultural values of different ethnic groups in the educational process;

2)   Exception of various intellectual positions during the interaction of subjects in the "dialogue of cultures" and integration of other cultural elements into personal system of values;

3)   Implementation of optional integrated educational programs and academic courses into the educational process which make it possible to form metacultural outlook of the learners.

In the pedagogy of alternative education (L. Danilova, Ye. Chsheglova, P. Sysoev and others) the notion of a multicultural personality is closely connected with the notion of multicultural competence and is interpreted in the stream of integrative quality of the personality which provides the combination of general and professional culture of the future specialist. The latter should know various spheres of modern social and cultural environment under the circumstances of academic mobility realization.

Of special attention are the research concepts of educators of the Sakha Republic. The basis of their concepts is the investigation of multiculturalism as a component of the educational environment in general. Ye. P. Zhirkov, A.D.Semyonova and others put forward the cultural aspect of the contents of education. In the post-soviet times the notion of multiculturalism was considered through a prism of regionalization of the federal system of education (F. Gabysheva, D. Danilov, A. Mordovskaya and others). N. Neustroev, A. Mordinov, A. Savvin, A. Novikov and others treat this phenomenon in the aspect of integration of ethnic and all national, national and international categories and they define multiculturalism as an integral phenomenon based on the principles of ethnonational education. Such researches as S. Petrova, Ye. Polikarpova and others consider the potential of the phenomenon through the prism of arts study category, particularly through the intertextual basis of the literature of different peoples.

Thus, multiculturalism is an integral systemic notion which embraces all sides of human activity and society, it is oriented to the storage and multiplication of ethnocultural heritage of the territorial subject by means of education on all its levels, it is oriented to the upbringing of a personality who is deeply involved into interaction in the multicultural space and who is oriented to life activities on the basis of cross-cultural communication in the conditions of the dialogue of cultures.

Therefore, the aim of modern educational system is upbringing and development of a personality possessing empathy, tolerance, emotional sustainability, multicultural thinking, knowledge of the culture of his/her own nation, knowledge of European and world culture, capable of fruitful professional activity in the conditions of international collaboration realization.

Pedagogical conditions are the main components of multicultural education in modern schools, full realization of pedagogical conditions provides successful upbringing of a multicultural personality. We consider the following pedagogical conditions:

1) The creation of an educational environment which contributes to self-development of the learner in the conditions of multicultural competence formation.

Nowadays the republic has a wide range of tools used in the upbringing of a multicultural personality. They are:

a) Working out and introduction into the educational environment of governmental programs for the years 2009-2011: «Creation of conditions for spiritual and cultural development of the peoples of the Sakha Republic (Yakutia)», «Social and economic development of the rural areas of the Sakha Republic (Yakutia)», «Patriotic upbringing of the citizens in the Sakha Republic (Yakutia)», «Preservation, investigation and popularization of the Yakut heroic epos Olonho». The aim of all these tools is to provide open access to national and cultural values in the conditions of unanimous cultural environment of the territorial subject [1];

b) Implementation of national and regional component into the educational program of schools, which is characterized by a wide range of academic subjects among them are: «The Yakut language as a state language», «History and culture of the peoples of Yakutia» and other subjects. The aim of these subjects is to form multicultural competences (cross-cultural communication, development of a personality's ability to constructive activity in the frame of the dialogue of cultures, joining to the cultural heritage of the peoples' of the republic, upbringing of a multicultural thinking, etc).

c) Introduction of spiritual and moral upbringing programs into the educational process, making an accent on the spiritual heritage of the peoples, living on the territory of the republic («Uranhay Sakha ohoto», «Aiy», «Kiis Kuo», «Urun Uolan» and etc.);

2) Development of the motivation of success, effective information communicability and culture of interpersonal interaction among the learners is realized in the following ways:

a) Organization of different forms of multicultural upbringing in educational establishments of the republic, such as patriotic clubs, school museums, children's social organizations, school libraries, school festivals and etc.

b)   Realization of innovative forms of multicultural upbringing of schoolchildren:

-    ecological and cultural routes and excursions to the national parks of the republic («The Lena pillars», state national park «Olyokminskiy», Ust-Lena national park, Ethnographic complex «Bakaldin» as a source of Evenki cultural heritage, Lena historical and architectural museum and national park «Druzhba» as a unique complex which keeps the history of indigenous peoples of the North – Evens, Evenkis, Yukagirs, Dolgans and Chukchis; tourist centre «Ytik-Haya» founded by the Atlasovs in order to spread the cultural heritage of the Yakuts);

-    realization of extra-curriculum activities by means of displaying monuments and memorials of history and arts (Yakutsk state museum of history and culture of the peoples of the North named after Ye. Yaroslavskiy, Museum of music and folklore of the peoples of the Sakha Republic (Yakutia), The Museum of the Mammoth of the Academy of Sciences of Sakha Republic (Yakutia), International museum of Khomus music, Land study and ethnographical museums in district/ulus centres and etc.);

-    organization of different level projects: school research and research projects with the following presentation of them at conferences of different levels (Republican scientific and practical conference «Step into the Future» organized by the National Renaissance Fund «Bargary» under the President of the Sakha Republic and etc.).

Thus, the system of multicultural education which has been formed in the system of education of the Sakha Republic embraces academic, extra-academic and out-of-school activities of the learners and it is oriented to the upbringing of a multicultural competence of schoolchildren.

It's needless to say that the experience accumulated in the republic is many-sided and various in forms and contents. However, there is a number of problems which needs to be solved through adequate organizational forms of quality management in realization of multicultural upbringing in the educational environment of municipals and the republic in general. It should be noted that the involvement of the task into this investigation is regulated by legal normative documents of the federal and republican levels. These documents stress the necessity of upgrading of the contents and technologies, creation and introduction of modern means of quality control in the ethnocultural education [2-4].

As a rule, the result of the assessment of the quality of education are some analytical and informational data for different categories of consumers of educational service, data base in different directions, ratings of educational establishments according to their directions of activities.

 On the basis of above mentioned it is necessary to single out a number of key problems of estimation procedure, approaches to which decision become urgent for modern control system of education:

1) Systems of estimation of education quality, as a rule, contain quantitative characteristics (quantity learners, medalists, winners and prize-winners of the Olympiads, competitions,

reviews, etc., material support, teachers of higher and first category, etc.). And the educational institutions which are located in the countryside (including small schools with few number of children and nomadic schools, territories of compact residing of the small numbered peoples), appear in obviously unequal conditions on the basic criteria of estimation;

2) Criteria device of quality of education at municipal level is described by estimated «limits» (for example, from 1 to 3 points), thus there is a problem of accurate differentiation of a scale of an estimation (if for educational institution of the raised level, 25 % of winners and prize-winners of the All-Russian Olympiads that makes 150 learners, are a productivity indicator, and 10 winners of small schools with a few children in which 40 pupils study, put percentage results on one level);

3) The estimation program, as a rule, does not include estimations of quality of methodical work (including its basic directions: educational, scientific and information), realized at regional and sub regional levels. Therefore now the question on using the potential of innovative technologies of the educational process organization is urgent, allowing to reach a good result, and an organization problem dissemination of practice on the municipal, regional and federal level.

In this case two basic principles of the organization of educational space are broken, at least: unity and openness that, is undoubtedly, the factor of braking of realization of innovative policy in the field of multicultural education.

Thus, the issue of development of the educational assessment program on the municipal level to different conditions is becoming urgent. The solution of this issue will provide effective interaction of educational institutions, municipal authorities of education in one multicultural educational area.

Hereof the development of criteria and indicator of the quality of multicultural education is considered to be important in our investigation. They are:

1) Development of personal attitude:

a) Completeness of personal possession of the ethnocultural and universal humane values (including ethnic, sociocultural, religious, gender, etc.) on the basis of system of knowledge development of the multicultural environment, cross-cultural communications features;

b) Development of interpersonal interaction in the society (ability of solving conflict situations productively, openness to a dialogue in the process of intercultural communications, tolerance, empathy, etc.);

c) On satisfaction of the requirements of the subjects of educational process by conditions and result of realization of multicultural education;

d) Satisfaction of the requirements trained in cultural and spiritual development;

2) The educational environment:

a) Realizations of the potential of school education in the course of formation of a multicultural person on the basis of continuity principles, systemic approach, sequences, etc.;

b) High level realizations of educational programs, including the field of a national-regional component;

c) Degrees of efficiency of using the potential of technologies, forms, methods and means of multicultural education;

d) Use of the advanced pedagogical experience in the area of multicultural education;

e) Use of potential of informational communicational technologies for the comprehension of the learner in the process of intercultural communications;

f) The organization of monitoring of efficiency of multicultural education in the educational institution;

g) The organizations of integrated area of intercultural and sociocultural interactions by means of involvement into the educational environment of social institutes, directly or relatively influencing the development of educational area of municipality, region, republic, the state;

h) Participation in the development and realization of cultural-educational projects of a multicultural orientation, including involvement of the learners.

The result of realization of the educational environment model of interpersonal interaction of subjects of educational process should become a graduate representing a spiritually-moral person, prepared for high-grade activity, socially active, and knowing the abilities and possibilities for self-determination and self-realization.

Criteria of expected results estimation:

- Optimization of interpersonal interaction of the subjects of educational process;

- Revealing of inquiries, requirements of children and development of help measures for concrete pupils with involvement of experts from special organizations;

- High degree of children involvement into various kinds of social educational activity and successful development of teachers' new forms of educational process developing creative, social activity of children;

- Registration of children's or interage communities as the environment of activity of child which is necessary for his personal self-expression and self-affirmation;

- Reduction of pupils share with a low level of communicatively-organizational propensities;

- Positive changes in the attendance of school subjects, prevention of learners' illegal actions;

- Studying, diagnosing, solution of conflicts, problems, difficult life situations touching upon the interests of the child at early stages of the development for prevention of serious consequences;

- Increase in subjects of the educational process and sociocultural spheres, development of practice of interdepartmental planning of cultural-educational work with children;

- Purposeful and wide involvement of organizations, citizens, social movements to the educational activity.

The basis for the development and approbation of estimated programs in the field of quality of education, including the field of multicultural education, should be a category «the competence» realized at all levels of the organization and functioning of educational process.

Besides, not only results but conditions and educational process should become the indicators of the educational quality. Thus, the technology of estimation of quality of education should include levels of the organization and realization of the educational process, degree of material and technical equipment of education to the requirement of the federal state educational standard, informational and scientifically-methodical competence of teachers and learners, degree of teachers' involvement into innovative processes in education, and also an estimation of satisfaction of the main consumers by the quality of education: learners and their parents (legal representatives), pedagogical community, the founder and municipal control of education; public organizations, etc.

Realization of the mentioned direction, certainly, is significant and defines creation of the new organizational forms which are carrying out functions of management and control. That's why working out of the structure of the model of municipal system of quality assessment is becoming very urgent. The first priority activities include quality control of realization of multicultural education, definition of effective mechanisms of multicultural person upbringing in the course of training.

The urgency of model development is also caused by the fact that over 450 (83 %) schools are located in the countryside in the Sakha Republic, among them there are 165 small schools (37%) which train few children. This demands the search of universal model administrative support of all subjects of educational process at regional and municipal levels.

The model of regional / municipal Center of quality estimation of education becomes one of the variants of solving this problem. The legal status of the center can be designated as the independent establishment rendering services as for sub territorial educational system in general (external examination), and for the educational institution (on demand in the field of a certain activity, i.e. "internal" audit), in particular. In this case the organization activity corresponds to an independence principle that allows to define objectively the results and achievements of the educational institution or a municipal educational system. The result of an external examination is the construction of achievement ratings of educational institutions on the basis of an evaluation principle with their obligatory publication on an educational portal or the Center site.

Besides, the Center on the basis of network technologies (information-communication technologies, a video conferencing, etc.) is capable to cooperate with the similar structures created in territorial and sub territorial subjects with a view of an exchange by experience and forming of a trajectory of improvement of quality of education on municipal / regional levels.

The main objectives are:

- Development of uniform educational space of the region;

- Information, scientific and methodical supports of municipal and regional systems of an estimation of quality of education;

- Maintenance of administrative and pedagogical workers with the information on a condition of a regional educational system in order to highlight perspective lines of activity for education quality improvement at municipal and regional levels;

- Realization of state-public functions in the development of the educational system.

The number of basic principles of the Center activity includes:

- Objectivity in defining the quality of education, provided by independent control organs of education;

- Scientific character, a validity and adequacy of programs of quality estimation to the condition of a municipal educational system;

- Orientation to social, economic and ethnocultural features of municipal institution and region;

- Openness, transparency and publicity of procedures of education quality estimation and its results;

- Evaluation, the basis of which forms the improvement of quality of education.

The basic functions of the Center are:

- Development of standard requirements to quality of education on the basis of the social order of educational service consumers;

- Development (in the absence of the standardized forms) and approbation of the system of indicators and the indicators characterizing a condition and dynamics of development of educational system;

- Organizational and technological, scientific and methodical, informational support of estimation procedures of the quality of education;

- Creation and monitoring of databases on the Center activities, including acquisition, preservation and statistical processing of the information on condition and dynamics of development of the educational system in the multicultural society;

- Assistance to acceptance of well-founded administrative decisions on perfection of education in the area/region;

- Public involvement to the external quality assessment of education at all stages and levels.

- Realization of consulting services in the activity of the Center in the field of an estimation of education quality;

- Organization of scientific and methodical actions on the results of estimation procedures of educational quality, including the use of potential of network technologies for maintenance of effective interaction with establishments of other areas / the regions, responsible for an estimation of quality of education;

- Development of statistical and analytical materials according to the results of procedures of an estimation of quality of education;

- Forecasting of the educational development in the area/region.

In the conditions of a multicultural society in the system of regional / municipal educational space, which realizes functions of the educational quality estimation, the Center occupies one of the strategic positions. The Center defines directly or relatively the prospects of development of a municipal educational system, including both high and secondary educational institutions and the center of work and employment of the population, etc.

Interaction of the Center with the establishments of higher and secondary educational institutions allows to form creative groups of teachers on the training of graduates, including small, rural, national schools, to the total state certification to provide informational and methodical support in the realization of continuity of educational levels; with the work and employment center - to assist in professional orientation work with graduates of the educational institutions and inform subjects of educational process (learners, their parents or legal representatives, the public) on personnel deficiency of a regional labor market and prospects of realization of social and economic development of sub territorial and territorial body of the Russian Federation.

The concept of the Center can become a basis for the development of organizational structure of quality estimation systems in all territorial educational authorities in the republic and regions of the Russian Federation. The offered system of a municipal estimation of education quality acquires a special importance in the municipal unions which are territorially considerably remote from the center and unite till 50-60 municipal educational institutions of various types and kinds in the system.

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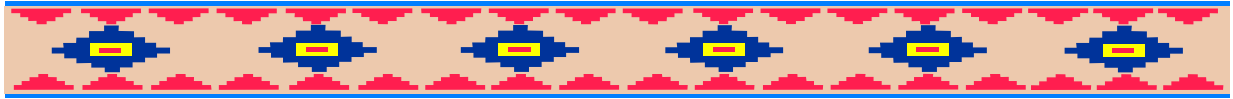
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POLYCULTURAL ENVIRONMENT OF UNIVERSITY AS A CONDITION OF POSITIVE INTERETHNIC RELATIONS

Introduction

In the light of modern trends of modernization of educational system and as well as the integration of the Russian higher institutes of education into All-European system of higher education the priority tasks of the reformation of Russian higher education have been recognized as follows: the contribution to the students' mobility, the interinstitutional cooperation, and the consolidation of common educational setting. The solution of the listed tasks requires, first of all, deep understanding of psychological and pedagogical problems, which are connected with young specialists' professional growth within the polycultural educational environment in higher educational institutions.

The environment of any educational institution in itself is the intersection of interacting subcultures (uneven-aged, multiprofile, multisocial etc.) as the structural units of culture, therefore, it can be regarded as the polycultural one. Moreover, the increasing processes of migration and social stratification of modern society contribute to heterogeneity of both the sociocultural environment as a whole and the educational one. In this connection the research of psychological and pedagogical potential of the polycultural environment of university and of

its role in the personality professional development gains an importance and is an objective necessity.

The scientific interpretation of the category «polycultural environment» is characterized by its ambiguity and is marked by the variety of approaches. It should be noted that such conceptions as «polycultural educational setting» and «polycultural environment of educational institution» suppose a common meaning and are used as synonyms in scientific literature.

Some scientists regard the question of polycultural educational setting as an international one – the culture of many peoples in one educational environment. According to the given approach the aim of polycultural education is the forming of a man able to energetic and effective life activity in multinational and polycultural environment, a man with a developed sense of understanding and respecting other cultures, with abilities to live in peace and harmony with people of different nationalities, races, beliefs (Leontyev A.A., 2003; Maslova V.A., 2004). Other authors give a broader definition of this conception, characterizing the polycultural environment as a system, whereas the multinational culture is one of the components. Here the propositions of dialogicity of modern culture; of a man as a unique world of culture interacting with other personalities-cultures, of education as a culture dialogue gain particular sense and actuality (Bakhtin M.M., Bibler B.C., 1990). Most often the given phenomenon is regarded as the whole complex of different conditions, tangible assets and human relations, which are established among the representatives of different ethnic groups in their interaction.

Undoubtedly, the polycultural educational setting is a complex multifactorial process. These are not only institutions specially erected and intended for upbringing and education of rising generation: nursery schools, schools, vocational schools, technical colleges etc., but also other social systems and phenomena – people, establishments, subject world, social processes, mass media, leading ideas, value orientations – this all, that causes radical changes in a multicultural society. Nowadays the group of scientists has developed and substantiated a theoretical model of educational setting, which represents the unity of geographically-objective and meaning-generating activity. The educational setting is organized by the interaction of three elements: the horizon of regionalization, the metatext and the human's place. The horizon of regionalization is understood as a great number of educational systems of very different organizational levels, which are situated on a certain territory (a lesson, an educational or a pedagogical situation, an educational institution, the national system of education etc.). The metatext carries out an organizational and administrative function concerning a number of different educational systems, determines the rules of constructing an educational setting (sets standards, systematic requirements for education, regulates the activity of subjects of educational process, assigns the priorities of development, ideals, values and objectives of education). The concept forming element of the educational setting is the human's place. The complex and scaled educational system becomes an educational setting only when it creates the man an opportunity to take his own place in it, the place, which

belongs to him alone. And if the man is shown to his place within the system and they make virtually impossible to change it, he opens his place, his own uniqueness in the setting then. Having found his unique place, realizing the significance of his own «I», the man becomes a real subject of not only the process of his own studies, but also of the process of self-actualization, creative self-development (Borisenkov V.P. and others, 2004). In the polycultural educational environment the equivalence and equality of all ethnic and social groups, inadmissibility of national or religious, sex or age discrimination are recognized; the environment must help the man to realize his roots and to determine the place which he takes in the world, it also must infuse him with respect for other cultures, form a many-sided world view, ensure quick adaptation under changing living conditions (Shabaldas A.E., 2005).

The components of polycultural educational setting are the following components: valuable-substantial, personality-focused, operationally-active and regionally integrational. They reflect the complex of relations:

• to the personality as the highest value in a pedagogical interaction, as a subject of life, that is able to cultural self-determination and self-modification;

• to the pedagogue as an intermediator between a person and culture, who is able to bring him into culture world and to help and to support each personality in individual self-determination in the world of relations, values and activity;

• to education, its content as a cultural process, at the heart of which there is a person, personality sense, common to all mankind and national values, discourse and cooperation;

• to school, to educational institution as an integral polycultural educational setting, where children's and adults' cultural values and samples of life exist and are recreated, intercultural communication and international upbringing of a man of culture take place.

Methodology

Based upon above-stated conception of polycultural educational environment of university **the aim of our research** has become the study of the role of polycultural environment of university in the future specialist's professional growth and also in the sphere of positive interethnic relations forming.

The main tasks of research:

- To devise sets of methods;

- To characterize the potential of polycultural environment of university in the process of professional growth of students as future specialists;

- To give a comparative analysis of the influence of polycultural environment of state and private educational institutions on the forming positive interethnic relations.

The empirical base of research was composed of psychology students of two institutes of higher education: the private educational institution – Smolensk University for Humanities

and the state educational institution – Smolensk State University. The sample of the trial research was composed of 63 men.

Before we refer to the analysis of the obtained results, we'll give a brief description of sets of methods – the questionnaire, developed by us for the assessment of the potential of polycultural environment of university.

According to the above given structure of polycultural educational setting the questionnaire consists of 4 units: valuable substantial, personality focused, operationally active and regionally integrational.

The valuable substantial unit has two scales. The first scale – «The content of studies» is aimed at investigating students' attitude to creative, intensive studies at university on the one hand, and to easy studies on the other hand. The second scale «Conditions of life activity» enables to evaluate the capacity of university to provide students with necessary conditions for studies and life at present and in future.

The personality focused unit consists of 4 scales. The scale «Psychological climate at university» lets reveal the degree of students' contentment with interrelations among students themselves and between students and instructors; the scale «Assessment of one's own role in the life of university» is aimed at revealing the capacity of university for meeting acknowledgement and personal authority needs; the scale «Motivation» reveals the potential of university in meeting a cognitive need and the need of socially useful activity; at last the scale «Attitude to representatives of other cultures» is aimed at forming positive attitudes to interaction with representatives of other ethnic groups and to tolerance towards otherness, dissimilitude.

The operationally active unit is represented by the scale «Organization of educational process at university», which is aimed at revealing the level of tolerance of uncertainty and meeting the distinctness need.

The regionally integrational unit includes the scale «Patriotism», which clears up the capacities of university for meeting needs of university success, needs of membership of social (university) community, of developing university identity.

The mentioned scales were reflected in 52 questions-statements. According to the questionnaire instruction students had to assess the truth degree of each given statement on 10-point scale, where 10 points mean, that the judgement is 100% true, i.e. the evaluated factor is constantly present, but 1 point means the total absence of the given aspect in the educational process. The higher the point is, the higher the respondent's agreement degree with the given statement is.

At that in the first part of the questionnaire students assessed the truth of the statements with reference to education at their university and faculty. In the second part students assessed these statements in respect to the importance and desirability for themselves. In other words, in the first part of the questionnaire the existing opportunities, the university affords students in the present process of professional education, were evaluated, while in the

second part – the wishful opportunities were evaluated, the ones the respondents would like to have at the disposal in their university. As a result, we receive two assessments of the university potential: present and wishful.

For each judgement and for each scale the mean grade was counted up both at the level of the whole sample and at the level of each investigated university separately. The mathematical treatment of the research results was carried out employing SPSS. 11.

Study

In the given article only the partial analysis of the research results, referred to the potential of polycultural environment of university in the process of future specialist's professional growth in the field of forming positive interethnic relations, will be represented.

Let us analyze the results of the scale «Attitude to representatives of other cultures» represented in the generalized form in Tables 1 and 2.

First, we'll regard the analysis of the results, obtained during the whole sample (Table 1).

Table 1

The average data of real and wishful students' assessment of polycultural environment of university in the field of interethnic relations (obtained during the whole sample)

	Real assessment of university environment	Wishful assessment of university environment	Level of significance Sig. (2-tailed)
Attitude to representatives of other cultures	7.25	7.55	.077
1. It is more interesting to study in a multinational collective	6.4	7.1	.001
2. My fellow students of other nationality are not bad people, but I prefer not to make friends with them.	3.9	4.2	.389
3. I am ready to help my fellow student having other national traditions to adapt at university.	7.8	8.2	.021
4. At this university the person is only appreciated according to moral and professional features, but not according to his/her nationality.	8.7	9.1	.085

As you can see the results of table 1, the total mean grades of real and wishful assessments of polycultural environment of university according to the scale «Attitude to representatives of other cultures» account for more than 7 points (when the maximal assessment is 10 points),

that proves in our opinion the positiveness of relations with representatives of other nations and the presence of the atmosphere of tolerance towards otherness and dissimilitude at universities. It should be noted that the difference between the real (7.25 points) and the wishful (7.55 points) assessments of university environment to the given scale is statistically non-significant.

There is no significant divergence between students' real and wishful assessments of such statement as «At this university the person is only appreciated according to moral and professional features, but not according to his/her nationality» (respectively 8.7 and 9.1 points) either. The obtained high assessments (on the level of 9 points from 10) prove the absence of discrimination in the educational system of both universities in students' real and wishful conceptions.

The students showed the high level of goodness of fit with the statement «It is more interesting to study in a multinational collective» (the real assessment was 6.4 points, while the wishful assessment was 7.1 points, the confidence level of differences was <0.001), as well as they were ready to help their fellow students having other national traditions with adaptation at university (respectively 7.8 points and 8.2 points, by p<0.02). The obtained data show that the wishful assessments are higher than the real ones, that proves that students are interested in perceiving other cultures and are ready to interact in polycultured surroundings.

Basing on these data, one can arrive at a conclusion, that the polycultural environment of university has a necessary potential for forming future specialists' tolerance towards dissimilitude and developing positive interethnic relations.

However, the obtained real and wishful assessments of such statement as «My fellow students of other nationality are not bad people, but I prefer not to make friends with them» don't let us agree completely with the given conclusion. In our opinion this proves that respondents are more likely to adopt a person of other nationality as a colleague rather than a close friend, hence they show positive attitudes to interethnic communication on the whole, but keep a certain psychological distance with representatives of other ethnocultures.

Now we'll get to the comparative analysis of the research results, obtained by the sample of Smolensk University for Humanities and Smolensk State University students (Table 2).

As the data of table 2 show, practically identical assessments of polycultural environment of university through the whole scale with students from both universities were obtained.

Similarity between students studying at the state university and the private university was also revealed by assessing two other statements: «At this university the person is only appreciated according to moral and professional features, but not according to his/her nationality» (for University for Humanities students goodness of fit with the given statement is 8.5 points, for Smolensk State University students – 8.9 points, the differences are statistically non-significant) and «I am ready to help my fellow student with other national traditions to adapt at university» (respectively 7.9 and 7.8. points, the differences are not statistically reliable).

Table 2

The mean grades of Smolensk University for Humanities and Smolensk State University students' real assessment of polycultural environment

Scale/statements	Students		Level of significance
	Smolensk University for Humanities	Smolensk State University	
Attitude to representatives of other cultures	7.13	7.15	
9. It is more interesting to study in a multinational collective	6.8	5.7	.048
22. My fellow students of other nationality are not bad people, but I prefer not to make friends with them.	4.7	3.8	.032
35. I am ready to help my fellow student having other national traditions to adapt at university.	7.9	7.8	.632
48. At this university the person is only appreciated according to moral and professional features, but not according to his/her nationality.	8.5	8.9	.220

Whereas for the rest two statements there are statistically significant differences. So, the students of the private educational institution set a higher value than the students of the state educational institution on the truth of the statement: «It is more interesting to study in a multinational collective» (6.8 points compared to 5.7 points, by $p<0,05$).

But those students of Smolensk University for Humanities showed higher goodness of fit than students of Smolensk State University with the statement «My fellow students of other nationality are not bad people, but I prefer not to make friends with them» (4.7 points compared to 3.8 points, by $p<0.03$), that is an indicator of having a higher psychological distance with representatives of other ethnic groups.

Conclusion

Summing up the analysis results of the empirical research we can say the following.

1.   Rather high indices of the assessment of the polycultural environment of the investigated universities for the scale «Attitude to representatives of other cultures» are obtained, that proves the positiveness of relations on the whole with representatives of other nations and students' tolerance towards otherness, dissimilitude.

2.   It has been revealed, that in polycultural educational environment of two universities equivalence and equality of all ethnic and social groups, inadmissibility of national discrimination are recognized.

3.   It has been shown, that there is an atmosphere of respect for other cultures and cooperation at universities, aiding the representatives of other ethnic groups with adaptation to new living and studying conditions is welcome.

4.   Assessment similarity of polycultural environment of their universities among students from the state and private educational institutions has been revealed. But students of the private university (Smolensk University for Humanities) were more interested in studying in a multinational collective than students of the state university (Smolensk State University). At the same time students from Smolensk University for Humanities are more willingly in comparison with students from Smolensk State University to adopt a person of other nationality as a colleague than a close friend, so they show on the whole their positive attitudes to interethnic communication by keeping a certain psychological distance with representatives of other ethnocultures.

Taking into consideration a sample paucity and the trial character of the carried out research it should be mentioned that during the empirical research the obtained results need a more detailed and thorough study and the confirmation with the results revealed by other methods and research techniques, that will become the aim of our main research.

Though we can say with certainty, that the polycultural environment of the investigated universities has on the whole a necessary potential for forming students-future specialists' tolerance to other culture, for developing positive attitudes in the field of interethnic and intercultural relations.

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CROSS-CULTURAL DIALOGUE AS METHODOLOGICAL BACKGROUND OF SOCIAL TEACHERS TRAINING FOR THE EMPLOYMENT IN CONDITIONS OF MULTICULTURAL SOCIETY

Introduction

Influence of teacher on formation of public conscience of pupils is great and it is important for their further growth. Cultural background of social teacher is one of the basic values that he is ruled in his practice implicitly or explicitly. Concept of multicultural society appeared at the turn of the 20th and 21st centuries, it lays new requirements to the cultural consciousness of a teacher. Requirements to consciousness of a social teacher, as intermediary between person and modern society are especially high.

Methodology

The philosophy of dialogue developed in works of M.Buber, M.Bakhtin and V.Bibler is one of the most perspective theoretical bases of construction of modern image of culture. In particular thought of V.Bibler on understanding of sociality may serve as an evidence of it: «This is new understanding of sociality as a simultaneity of different cultures, instead of their consecutive advance upward, as, in Hegel's and in the majority of philosophical systems, is the extremely essential to our approach to sociality» [Bibler V.]. Another

methodological basis is conception of schismogenesis of G. Bateson and conception of cultural mediation of B.L.Elkonin.

Description of the research.

Having got rid of communistic monoideology, the society hasn't realized any essence for its development. The concept of human values for the ordinary young man sounds too abstractly as an echo from the past, and life demands direct fast reactions to challenges of micro society and regional society where a young man lives. Noisy public events, organized for youth, are promotion actions for parties or political movements more likely, than a help to the young man to obtain new cultural experience. That can be awareness of fact that only a variety of cultures is capable to create competitive societies and states, and ability to use this variety is a modern requirement to the cultural competence of person. The contradiction of strange culture perception is its initial abruption. Expansion of cultural horizon owing to understanding of other cultures even at common level, changes a position from "unfamiliar-hostile" to a position "familiar-curious".

As J. Campbell told, «today's society - is a planet, but not at all a nation in its own borders; therefore the schemes setting aggression outside, that helped for consolidation earlier, are nowadays capable to sow only dissention» [Campbell J., 1997, p.42].

The conception of schismogenesis of G. Bateson [by G. Bateson, 2000, p.93] seems interesting, point of view of interaction of cultures.

Schism – according to definition [Sow. Encyclopedia. Thesaurus, 1979, p.1304] is a split in Christian church, more often division of churches. G. Bateson broadens this concept to differentiation of cultures, naming this process schismogenesis. He considers process of differentiation not only within interaction between two communities with various cultures, but also cases of contact inside the community. «In these cases contact occurs between two differentiated groups of individuals, for example between genders, between old and young, between aristocracy and plebs, between clans etc., i.e. between groups which live in approximate balance» [G. Bateson, 2000, p.96] G. Bateson says that if we consider possible outcomes of sharp violations following contacts between wide different communities, we will see that theoretical changes correspond the following patterns:

A) Full merge of initially different groups;

B) Ellimination of one or both groups;

C) Survival of both groups in dynamic balance inside a larger community [G. Bateson, 2000, p.96].

Obvious that the most comprehensible to the democratic state is the third variant, however process of creation of dynamic balance has the mechanisms of differentiation of its own. G. Bateson underlines two kinds of groups differentiation cases:

A) When relations are mainly symmetric (for example, differentiation of the nations in united Europe);

B) When relations are complementary (for example, at differentiation of social strata, classes, casts, age categories).

In our society such groups may be represented by national groups, neighboring in village and city communities.

Symmetrical differentiation [G. Bateson, 2000, p.100]. All the cases when individuals in two groups A and B have similar objectives and patterns (models) of behavior can be referred to this category, but they must be differentiated according to orientations of these patterns. Members of group A in relations with each other show the following patterns of behavior: A, B, C but apply patterns X, Y, Z in the affairs with members of group B. The same way the group B uses patterns A, B, C inside the group, but at the same time uses X, Y, Z in affairs with group A. So the situation when the behavior X, Y, Z is the standard answer to X, Y, Z occurs. This position shows elements which can lead to progressing differentiation or schismogenesis along the same lines. For example, if patterns X, Y, Z include boasting and aggression the answer is also boasting and aggression and there is a probability that each group will provoke the other group to extreme strengthening of the pattern. If this process is unlimited, it can lead only to a more acute rivalry and finally to hostility and wreck of the system.

Complementary differentiation [G. Bateson, 2000, p.100] All the cases when behavior and objectives of two groups members fundamentally differ can be referred to this category. Members of group A use in communication with each other patterns: L, M, N and show patterns: O, P, Q in affairs with group B. In retaliation for O, P, Q members of group B show patterns: U, V, W but inside the group use patterns: R, S, T. It turns out that O, P, Q is the answer to U, V, W and vice versa. This differentiation can become progressive. If, for example, sequences: O, P, Q include the patterns treated by cultural background as patterns of self-affirmation, and patterns: U, V, W stand for cultural humility, it is very probable that humility will promote the further self-affirmation which will promote in turn to the further humility. This schismogenesis, being unlimited, leads to progressing unilateral distortion of both groups members personalities that leads to mutual animosities and should end with system wreck.

We can observe symptoms of such differentiations of groups in the contemporary context. Flashes of violence arising in different parts of the country with features of intergroup mutual misunderstanding alarm about the problem in Russian social community. Attempts to eliminate this problem only by military and economic means only show their inefficiency (at least according to the increased number of terroristic acts) and indicate solution of problem at more deep cultural even archetypic level. Neglecting of these factors has led to crash of policy of multicultural society in Great Britain and Germany that leaders of the countries have already declared. Similar situation is observed in France. There we

have, probably, an example of complementary differentiation of Christian and Muslim groups in society. G. Bateson emphasizes five aspects of public unity of multicultural groups:

• Structural aspect of unity;

• Affective aspect of unity;

• Economic unity;

• Chronological and spatial unity;

• Sociological unity [G. Bateson, 2000, p.98].

However to our opinion alongside with aspects of unity it is necessary to study the aspects of contradictions of public unity, those can be:

• Subjective group perception of actual public unity;

• Distinction of group consciousness archetypes exerting in intergroup behavior;

• Subjective group perception of prospects of unity, etc.

Social teachers can be those experts who will realize the state international (intercultural) policy aiming at equilibrium in society in interaction of different cultural groups. It is necessary to understand that the multicultural society means variety of cultures, including deep layers of cultures. To our opinion unilateral influence of the large community on rather small cultural groups is erroneous, therefore declaring the consideration of cultural interests of small groups at state policy level. The major aspect is the cultural-national policy of mundanity which every member of society faces every day.

The idea of cultural intermediary of B. D. Elkonin can be such methodological guidance in existence of different cultural groups. In B. D. Elkonin's ontology of developing the idea of reconstruction by an individual the initial state which can be described as staying in myth appears the main one. The reconstruction form should correspond to this state, at least the sample and ritual acts. The key figure in this act is the intermediary, the archetype carrier showing, bearing in it the ideal form as myth embodiment [Smirnov S.A., 2001, p.67].

According to P.Zarifullin, matrix of collective unconscious of the Caucasus is the Legend of Narts. Narts are mythical heroes, super-people of times of Golden Age of Mankind. The Narts epos, legends of these heroes make the basis of mythology and patrimonial archetypes of the majority of Caucasian people.

The Nart epos – is sacred archetypic axis of the Caucasus and at the same time axis of Caucasian cultural circle. Narts form Caucasian archetypic deep perception of the world, the Caucasian ethics and culture and even notorious «the Caucasian nationality».

Ethics of the Caucasian honor, the Caucasian arrogance, the Caucasian Adat, the Caucasian aristocratism and the Caucasian democracy, the Caucasian eagerness to fight, even the Caucasian hospitality and architecture of patrimonial stone towers are taken from Narts epos as firm «all - Caucasus systems of values». By imitation of archetypic models of

Narts Heroes by the uncountable Caucasian conservative generations a unique ethnopsychology of "the Caucasian cultural circle» was created. [Zarifullin P., 2011].

We suppose to elaborate a multilevel system of upbringing of multicultural world citizen that could be realized at educational institutions from kindergartens to higher schools. We suggest the following topics of lectures for the future social teachers:

1. Concept of a multicultural society as a result of development of notion of society. Archetypic basis of ethnic cultural behavior.

2. The basic demonstrations of culture at common level.

3. Main principles of tolerant behavior.

4. Problems of multicultural sensitivity and tolerance development comprehension (Me in multicultural world).

5. What can I do for creation and development of tolerant society at regional level?

Main objective of such lectures is development of social vision of multicultural world and development of personal relation to vital problems. Practical output of the theoretical knowledge is working out of lectures-conversations, subjects of round tables, business games by students and their realization at pupils' audiences during pedagogical practice. The big role is played by practical application of this knowledge during summer practice in children's recreation camps when students work there as tutors in children groups. A prominent aspect of such work is selection of media materials from films, TV programs, current press and creation of presentations on problems of lectures or conversations. Activity in this sphere allows students to develop real media competence according to problems of international (intercultural) interaction and to gain experience of conducting intercultural dialogue.

Conclusions

Development of dialogue between different cultural society groups is unique alternative to disputed interaction. However it is necessary to study deep distinctions and contradictions interfering dynamic balance in society. The huge role of this problem solving is played by media communications. Thus it is necessary to take into consideration N. Luman's remark that for «media communications – no less than for concept of system or concept of evolution – decision on rationality isn't predetermined» [Luman H, 2005 p. 16]. The mutual learning of archetypic bases of different people culture, that are to live together, can become that solid basis on which only intercultural peaceful interaction of different cultural groups will be constructed.

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COMMUNICATIVE ORIENTATION IN FOREIGN LANGUAGE LESSONS

According to the programme of teaching foreign languages, a practical purpose of learning a language is to be able to communicate with the aim of changing information and encouraging an interlocutor to carry out actions connected with given communicative situations (5). We must hear voices from the classroom. It means that learners must be involved in oral (listening, speaking) and written (reading, writing) communication.

A good foreign language lesson must be in a language but not about it. Even if a lesson is devoted to forming lexical and grammatical skills, it is not the level of its knowledge which is important but the level of learners' ability to use it in real communication (7). Learners often evaluate their success in language learning on the basis of how well they feel they have improved in their spoken language proficiency.

Speaking is an extremely multifaceted and complicated notion. First, it is means of communication. Second, speaking is a type of human activity. Third, it is important to remember that the result of speaking activity is an utterance (3).

Students need help in acquiring an ability to speak from the beginning of studying a language.

It is necessary to establish trusting relations, as formalities ruin communication. Benevolent relations between a teacher and learners, among all people in a group can help overcome many difficulties including discipline if people are ready to help each other any time they have problems, forgive the most stupid mistakes, listen to various opinions, etc. Sense of humour and improvisation are very important as well (7).

Educational material must be interesting and absorbing. Moreover, the principle of orientation on communicating must be present in the whole educational process. Replacement

of structure drills in a language laboratory with self-expression focused on meaning is a more effective way to develop communicative ability with no loss of morphosyntactical accuracy.

The pragmatic aspect of the goal of foreign language learning is connected with forming learners' knowledge, skills and abilities. It helps them become familiar with ethnocultural values of a foreign country and use a language in situations of multicultural mutual understanding. Learners' knowledge, skills and abilities together present learners' communicative competence.

Communicative competence of a foreign language is a certain level of language, speaking and sociocultural knowledge, skills and abilities. A learner must be able to vary his/her speaking behaviour according to a communicative situation (1).

The purpose of forming communicative competence is a completed communicative act.

The means are language knowledge and skills, speaking abilities and linguistic-cultural component of teaching.

The most important component of communicative competence is language competence. On basis of a sufficient amount of knowledge it provides with both forming correct grammatical and syntactical constructions, and understanding parts of speech organized according to foreign language norms.

Thus, communicative competence is an integrative notion which includes both abilities and skills of working with a language material, and linguistic-cultural knowledge, abilities and skills. Knowledge, abilities and skills of only one part cannot indicate the ability to communicate, i.e. to receive and transfer information with different types of speaking activity. That is why with regard to a specific character of "foreign language" subject we can say that a learner is successful if he/she has got some level of communicative competence.

The main condition for forming communicative competence and arousing interest in "foreign language" subject is forming motivation. By encouraging learners to ask for information, to seek clarification, to use circumlocution and whatever other linguistic and nonlinguistic resources they could muster to negotiate meaning, to stick to the communicative task at hand, teachers must invariably lead learners to take risks, to venture beyond memorized patterns. To do this teachers can use role-playing exercises, games, communicative classroom activities in pairs and other small groups, essay-writing, in-class presentations, videotapes and similar projects.

Rapidly increasing opportunities for computer-mediated communication, both synchronous – via on-line chat rooms – and asynchronous – through the full spectrum of information and interactions available on the Internet as well as specialized bulletin boards and e-mail – hold promise for increased communicative opportunities for learners worldwide.

Communicative classroom activities imply new roles for teachers and learners. Learners have to participate in classroom activities that are based on a cooperative rather than individualistic approach to learning. Students have to become comfortable with listening to their peers, rather than relying on the teacher for a model. They are expected to take on a

greater degree of responsibility for their own learning. And teachers have to assume the role of facilitator and monitor, rather than being a model for correct speech and writing and one with the primary responsibility of making students produce plenty of error-free sentences. The teacher has to develop a different view of learners' errors and her/his own role in facilitating language learning.

Berns provides a useful summary of eight principles of communicative language teaching:

1. Language teaching is based on a view of language as communication. That is, language is seen as a social tool that speakers use to make meaning; speakers communicate about something to someone for some purpose, either orally or in writing.

2. Diversity is recognized and accepted as part of language development and use in second language learners and users, as it is with first language users.

3. A learner's competence is considered in relative, not in absolute, terms.

4. More than one variety of a language is recognized as a viable model for learning and teaching.

5. Culture is recognized as instrumental in shaping speakers' communicative competence, in both their first and subsequent languages.

6. No single methodology or fixed set of techniques is prescribed.

7. Language use is recognized as serving ideational, interpersonal, and textual functions and is related to the development of learners' competence in each.

8. It is essential that learners be engaged in doing things with language, - that is, that they use language for a variety of purposes in all phases of learning (2).

The Communicative approach does a lot to expand on the goal of creating "communicative competence". Teaching students how to use the language is considered to be at least as important as learning the language itself.

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TRAINING STATE AND MUNICIPAL EMPLOYEES FOR THE POLY-CULTURAL SOCIETY

Introduction

At present, there practically aren't any mono-cultural and ethnically homogeneous societies in the world. The waves of globalization and serious migration contribute to the empowerment of deeply multicultural ethnic and religious societies. Present-day conditions of civil society construction in Russia determinate the rise in a person's awareness of his place in the multicultural society, in socio-economic, ethnic, cultural and inter-confessional relations. Population hyper-mobility, international migration and interethnic intolerance increase and these processes make the problem of youth tolerant formation actual.

In this context, the attempt of the Russian government to modernize Russian society (to support the formation of civil institutions and social activity of its citizens, to develop a political system within democratic standards, to create an innovative and hi-tech economy, to raise the living standards of people) faces serious problems both on federal and local levels. In many ways, a bureaucratic class including state and municipal employees isn't ready to solve problems professionally and effectively concerning cultural diversity. The problem of training state and municipal employees for the Russian poly-cultural society is very challenging today.

At the State Council Presidium in the city of Ufa on 11 February 2011 the President of the Russian Federation Dmitry Medvedev claimed to pay attention to the serious problems in the field of training state and municipal employees. The issues of interethnic and inter-confessional conformity as well as ways of interethnic cultures' development were discussed there. According to the President, it is necessary to begin state and municipal employees training at schools and universities. Dmitry Medvedev stated the following: 'The contents of textbooks,

teaching techniques, including humanitarian disciplines that are the forms of public work with pupils and students should be analyzed very attentively. And undoubtedly, it's essential to introduce new ways of raising a tolerant, humanitarian contemporary personality' (http://kremlin.ru/news/10312). It was underlined that modern officials should possess all necessary knowledge in the field of interethnic relations and it should be the part of training administrative personnel.

However, the analysis of scientific literature has revealed the shortage of profound researches of the essence and specific features of the training state and municipal employees for the poly-cultural society. Publications considering the ethnic factors in training state and municipal employees can be divided into three groups, namely:

- The works that examine some aspects of methodological and theoretical aspects of ethnic formation;

- The works that analyze socio-cultural bases of state and municipal management;

- The works that observe special training of state and municipal employees who directly participate in interethnic relations management.

Moreover there are some works that investigate foreign experience in the field of socio-cultural training state and municipal employees.

Educational institutions of the Russia and Siberian Academy for Public Administration, in particular, have generated valuable diverse experiences in intercultural and multicultural education. But Russian multicultural education can hardly be recognized as sustainable at large. It is acknowledgeable that Russia education requires implementing multicultural approach more effectively. Transformative multicultural, multi-ethnic collaboration requires an environment that is exclusive for diverse perspectives.

In this paper the authors will make an attempt to consider theoretical approaches and practical experience in the sphere of training state and municipal employees in Russia.

Methodology

The aim of this research is to describe relevant techniques of training state and municipal employees for the poly-cultural society in modern Russia. To reach this aim, the following tasks will be fulfilled, namely:

- To analyze theoretical materials on the problem discussed;

- To reveal the essence of a poly-cultural society, multi-cultural education and ethnic politics in Russia;

- To analyze the present situation in the field of training state and municipal employees for the poly-cultural society in Russia;

- To make conclusions;

- To introduce recommendations for improvement in the field of training state and municipal employees for the poly-cultural society

The methods that were used to reach the aim of this article can be summarized as follows:

- The literature study: a wide-ranging literature study was performed.

- The method of reiterative, critical reasoning: a proficient critical thinker must have four characteristics, namely knowledge of reasoning; a set of cognitive skills involved in reasoning; knowledge that is relevant to the problem or question that is being thought about; and a set of dispositions to think critically (Bensley, 1998).

- The technique of analysis and synthesis: Analysis is the exposition of the parts of a particular whole (the object) with the aim to acquire knowledge about the parts and the whole; synthesis is the process to combine or cluster relevant parts in order to construct a whole (the object) with the aim of acquiring knowledge about the parts and the whole (Steyn, 2010; 10).

- The technique of inquiries: Questionnaire and personal interviews should be organized. The students and teachers of Siberian Academy of Public Administration were interviewed in order to realize their attitudes and view points to the problem under investigation;

- The technique of induction and deduction: Deduction refers to the sifting of general characteristics from a particular exemplars and deduction refers to the sifting of the particular characteristics from the general appearance of these objects (Steyn, 2010; 10).

- The technique of statistic processing.

Study

Before analyzing present-day situation in the sphere of training state and municipal employees for the poly-cultural society, the main terms such as "multicultural education", "ethnic policy" and "multiculturalism" should be considered here. These definitions are very important in understanding the essence of the poly-cultural or multicultural society.

To begin with, in the age of mass migration and the Internet, cultural plurality is an irreversible fact, like globalization. In twenty-first-century Russia, the ideas of multiculturalism and multicultural education are gaining momentum very rapidly. Multiculturalism has been defined as a method whereby culturally diverse groups accorded status and recognition, not just at the individual level, but in the institutional structures of society (Parekh, 2002).

The term "culture" had been relegated to the activities of the ministry of culture, such as the organizing of cultural events, holidays, and celebrations. The idea of multiculturalism and multicultural education, incorporating a whole range of issues, and not only racial, national and ethnic diversities, is relatively new in Russia (Sinagatulin, I. M. 2003).

The Russian Federation has been ethnically and culturally pluralistic but structurally and educationally monolithic since ancient times. All minority socio-cultural groups are recognized

by the government, their rights for saving culture and integrity are guaranteed by the Constitution (Constitution of The Russian Federation, 2010). Until the mid-l980s, bilingual or multilingual education was a more common approach than multicultural education. The Russian educational tradition placed a primary emphasis on knowing another language in order to understand another culture (Bulankina, N. 2011; 283).

Ethnic policy today is defined as a system of ideologies and doctrines on synchronizing different interests in ethnic sphere, including the interests of the state and ethnic groups, and the realization of these interests by institutions of the state and civil society. As such, ethnic policy is a twofold policy, namely the incorporation of ethnic minorities into the socially-cultural space of the ethnic majority on the one hand, and the policy of the conservation of the cultural identity and ethnic cultural heritage of ethnic minorities on the other hand.

Thus, on a state (national) level it is necessary to use a subsidiary model of ethnic policy in the sphere of education, which means the policy of exact adequacy within which an active role is given to the civil society and its institutions. The state should also perform legislating, coordinating and controlling functions. The function of the vertical integration of Russian education must be provided by the centrally accepted basic educational standards, taking into account the specific characteristics of the historic development and socio-cultural uniqueness of regional and local communities.

In fact, the Russia population is diverse in an ethnic and religious sense, socially stratified and characterized by its cultural heritage. It includes more than ten ethnic groups, between which there are particular differences and similarities, as the result of the region's complex history and the interaction between the groups. Ethnic groups are very tolerant to one another.

It's true that while solving the problem of inter-ethnical relations, and mainly the education of an ethnic tolerant generation, "we are too obsessed to reconstruct a certain lost ideal cultural norm, which indeed has never existed, or we try to establish cultural differences on a group level, absolutely ignoring, despising and rejecting homogeneousness which is more significant" (Malakhova, V.S. 2002: 347-348).

As for the Siberian Federal Region (SFR), it represents one of the largest regions of the Russian Federation. It covers about 30% or 14,3% of the total population of Russia. The uniqueness of the region is defined not only by its geographical territory, its peculiarities of natural-climatic conditions and remoteness from the centre, but also by the historic uniqueness of its expansion and development, its geographic status, its natural resources as well as its economic, scientific and human resources. What makes SFO a problematic region, is its multi-cultural regional community, which is characterized by ethnic, religious and socio- cultural differences. These features define the uniqueness of the region as a part of Russia and its value as an integral part of a multi-ethnic, diverse religious and multicultural state.

SFR includes the Altay republic; Buryatia; Tyva; Hakasiya; Altay and Krasnoyarsk regions; Irkutskaya, Kemerovskaya, Novosibirskaya, Omskaya, Tomskaya and the Chitinskaya

areas; as well as Agin-Buryat, Taimyr, Ust-Ordynsky and Evenki Autonomous Areas. SFR has the second most inhabitants after the Central Federal Region. Eight out of sixteen areas are ethnic national areas, and the other territories are multi-ethnic too.

More than one hundred ethnic groups live in the vast territory. The representatives of seven ethnic groups, namely the Altai people, the Byryaty, the Uvinian, the Khakasses, the Dolgany, the Nenets and the Evenks, have state-national or territorial-national republics and autonomous areas. About 70 000 belong to small indigenous groups, accounting for more than one third of the forty five indigenous groups of Siberia. Many indigenous peoples live in their own territories of their ancestral lands. However, the administrative borders of these territories were quite often arbitrarily fixed and repeatedly revised. Many ethnic groups today still harbour bitterness and resentment about their past injustices, and this negatively affects ethnic, political and educational processes (Savinov, L.V. 2010: 155-166).

Migration in the region has become a prominent phenomenon. A significant influx of people from Caucasus and from Central and South-East Asia, particularly from China, is a great concern for everyone in Russia in terms of its geo-political, ethno-cultural and economic consequences. All this predestines the strategy of educational ethnic policy at a regional level.

The main role-players in ethnic processes in the region are the Russians and indigenous Siberian people. The interaction between these ethnic groups goes back more than three hundred years.

An analysis of the ethnic structures of the population identifies the following groups which need to be taken into consideration in the SFO, namely:

- The Russian-language population, living on territory of the region;

- Title ethnic groups, having their own state-national and territorial-national formation;

- Small indigenous groups of Siberia and the North, who do not have territorial autonomy;

- Ethnic groups living in small areas;

- Disperse ethnics, ingrained in the region; and

- The "new" ethnic groups.

The latter group may again be divided into three subgroups, namely:

- Ethnic groups that emigrated from the other regions of Russia,

- Ethnic groups that immigrated from neighboring or nearby foreign countries, and

- Ethnic groups that emigrated from distant foreign countries.

The picture sketched above illustrates the complex nature of inter-ethnic cross-contacts and ethnic social interaction that should be taken into account when teaching state and municipal employees for the poly-cultural society. SFR is distinguished from other regions of Russia because of its diverse ethnic population and complex territorial-administrative structure.

The population of the areas is in constant decline, due to a declining birth rate, a high mortality rate and an increasing number of immigrations. Since 1989, the population of the SFO has decreased by a million of people. The northern autonomous area and certain republics

in the territory have a very small population. This, together with ineffective communication system, is the main reason for the poor education and lack of professional achievements among small ethic groups in Siberia.

There is evidence of dynamic social processes in Siberia. Undoubtedly, these processes influence educational police regarding ethnic groups in this part of Russia. That enables educators to train state and municipal employees so that they would be able to interact in intercultural environment, to manage interethnic relations, to cope with interethnic tension.

A purposeful training of specialists for Siberian national republics mentioned above is carried out at the Siberian Academy for Public Administration (SAPA). Traditionally, the Academy pays special attention to the teaching state and municipal employees for the national republics of the Siberian Federal Region. Since 2000 specialists for government authorities have been prepared for the following republics, namely: for the Republic of Altai – 82, for the Republic of Buryatia – 91, for the Republic of Tyva – 59 and for the Republic of Hakasiya – 90.

There is a special course "Management of Inter-Ethnic Relations in Russian" in SAPA which is an integrated discipline generalizing sociology, political science and administrative disciplines (Savinov, L.V, 2008). The goal of this subject is to prepare state and municipal employees' professional skills in the sphere of inter-ethnic relations management through:

- Teaching ethic content of a social environment, ethno-social and ethno-political phenomena;

- Developing analytical skills in diagnosis and estimation of the processes related to the ethno-national relations;

- Teaching competences in the field of state and municipal ethnic policies.

To reach the goal, there are special tasks to be carried out, namely:

- To give theoretical introduction to the essence and features of ethnic policy in the contemporary society;

- To show classical models of interethnic relations management;

- To present basic approaches to the researches of ethnically determined social processes;

- To train the basic techniques and technologies of solving interethnic contradictions and conflicts.

This discipline has a great potential. According to the results of our research, both teachers and students of SAPA have approved this course and suggest adding some more courses and disciplines such as "Ethnic Policy in Russia", "Ethnic Policy in Siberia", "and Ethnic Minorities in Siberia" etc. They have pointed out that ethnic clubs of SAPA that organize different cultural holidays and social events are very popular. Their activity really promotes tolerant relations formation between different confessions of the Academy. Here multicultural education is a form of multicultural upbringing and it helps educators take into account ethno-cultural features of students, form inter-ethnic and inter-cultural tolerance. These students will be able to put all skills of working in multi-cultural society into practice in future.

Conclusion

The research of the topic under discussion allows us to make the following claims.

First, a new multicultural policy in the sphere of the government and municipal management should be carried out within a framework of the legislative system. This means that the future officials should study international law acts and declarations profoundly.

Secondly, such policy should be carried out within a framework of the executive system. It means observation of various ethnic and religious groups' interests at all levels of the Russian government, the consolidation of general civic national ideology, formation and rotation of state and municipal management personnel taking into account the ethnic factor, and consequently a special training of the state and municipal servants in the sphere of inter-ethnic relations.

Thirdly, a multicultural policy should be carried out within a framework of the judicial system. It assumes the maintenance of constitutional laws and the norms that guarantee the equality of citizens irrespective of racial, ethnic, language, religious and other differences; punishment of the people and the organizations who preach both broadcasting intolerance and violence or carry out extremist actions on ethnic and religious levels.

Fourthly, all educational institutions should create conditions for effective personal self-determination in culture, becoming apparent in actualization of students' national self-consciousness, social identity and choice of occupation. Cultivation of a positive attitude and respect towards all "alien" values of other cultures is of great importance.

In these conditions, state and municipal employees' training should undergo serious transformations. It is necessary to update and develop programs that shape multicultural consciousness and understanding of socio-cultural factors (mainly ethnic and religious) in the sphere of state and municipal management.

Let's especially notice that the policy of authorities in the sphere of inter-ethnic and inter-religious relations in the conditions of the poly-cultural society should be always in the sphere of civil control.

Thus, today we are at the most successful moment for training Russian officials at the Russian Academy of National Economy and Public Administration under the Government of the Russian Federation. It is going to become a national, educational, scientific and methodological center for the education of administrative personnel of high qualifications for the state, public and private sectors.

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SOME ASPECTS OF PERCEPTION OF RUSSIA AND THE USA BY AMERICAN AND RUSSIAN STUDENTS

Introduction

The problem of perception of the other nation has been in the focus of scientific research for quite a long time (e.g. Humphrey, 1955; Ehrlich, 1962; Taylor & Gardner, 1970; White & Prachuabmoh, 1983; Kennedy & Berg, 1990; Shaheen, 2003; Alexander et al., 2005; Fleming, 2006). Both American and Russian scholars have been interested in studying concepts and stereotypes developed by Russians (Mukhametdinova, 2003; Leontovich, 2005; Goralic, 2009) and Americans (Zeligs, 1950; Willis, 1968; Haas & Clary, 1985; Serikov, 2007) regarding each other.

The results of the research published by Zeligs in 1950 revealed that in 1931 American children believed that Russia is a large country with strong, big, kind, good, healthy, hard-working people. Among the unfavorable responses there were such comments as: strict, unjust Soviet government, revolution, backward, slaves, dark skin, and bad teeth. In 1944, shortly before the end of the WW II through which Russia and the USA had been the allies, there were no unfavorable concepts and Russians were perceived as good fighters, brave, kind, good, nice, polite, simple, peaceful people (Zeligs, 1950). In 1985, after the decades of the Cold War, American students' perception of Russia changed: Russia was the only nation

characterized as "warlike" and "unfriendly" (Haas & Clary, 1985). Such "shifts" in cognitive representations of the whole nation is the result of extremely negative stereotypes.

The term "stereotype" as "a perceptive schema (a structure association of characteristic features) shared by a group about another person or object categories" was introduced into the scientific lexicon by the American sociologist W. Lippmann in his book "Public Opinion" in 1922 (Lippmann, 1922). He argues that stereotypes are necessary for being well-oriented in the world because the real environment is too big and complex for direct perception, and therefore we use stereotypes to reconstruct the world to provide ourselves with simplicity and order. What images our minds develop are determined by our culture. For Lippmann, stereotypes are culturally defined mental constructs which are needed for orientation in a complex world.

Although the literature on stereotypes can be traced back to the 1940s, when the interest in studying this concept seemed to have emerged and gradually gained popularity among social science researchers, the trend within the studies on stereotypes as indicated by existing printed sources has demonstrated that this phenomenon is still inviting new and varied approaches among the researchers.

Much of the early research on stereotypes involved the attempt to understand what it is and how it happens and focuses on the accuracy of perceptions. LaViolette and Silvert (1951) believe that stereotype are "one of the most familiar concepts in the fields of political science, sociology, and social psychology" and should be conceptualized as more than just attitudes as that would only partially clarify the problem (LaViolette & Silvert, 1951). Rinehart (1963) states that stereotypes are "sets of beliefs usually stated as categorical generalizations that people hold about the members of their own and other groups" (Rinehart, 1963). Klineberg argues that "stereotype refers to the images which persons or groups have of each other, the pictures in their heads that they have of one another" (Klineberg, 1966).

From the 1970s and on, owing to the influence of cognitive psychology, researchers on stereotype shifted the focus from content identification to process analysis. Ashmore and Del Boca regard stereotypes as a set of beliefs about the personal attributes of a group of people (Ashmore & Del Boca, 1981). Many scholars refer to stereotypes as cognitive structures that contain the perceiver's knowledge, beliefs, and expectancies about some human group (Hamilton & Trolier, 1986). Greenwald and Banaji state that stereotypes operate implicitly outside of conscious cognition, and argue that these implicit stereotypes are the introspectively unidentified (or inaccurately identified) traces of past experience that mediate attributions of qualities to members of a certain social category (Greenwald & Banaji 1995). Later, the studies on the ways stereotypes are maintained by individuals (Clark & Kashima, 2007; Lyons & Kashima, 2003) indicate that researchers have long recognized that individuals tend to maintain rather than change stereotypes despite of receiving evidence that counters them.

Drawing upon MacLin and Herrera (2006), we define stereotypes as mental representations that people have for members of a group (racial, ethnic, gender groups, etc.) which typically exaggerate the differences between the groups and minimize differences between the people within the same group (MacLin & Herrera, 2006).

An ethnic stereotype is a generalized representation of an ethnic group composed of what is thought to be typical characteristics of the members of the group. One of the basic features of ethnic stereotypes is their stability. It is believed that ethnic stereotypes are the inherited and reproduced elements of a national mentality and as Antoni Kępiński states they are embedded "into a national memory code" (Krinko, 2002). In addition, there are some other characteristics of ethnic stereotypes such as simplicity, relativity, subjectivity, intensity and valence that reflect either a positive, negative or neutral attitude towards another ethnic group.

Methodology

According to Haslam (2001), the favorite method of studying stereotypes is experiments. However, in most studies mentioned above, both qualitative and quantitative methods were used. In the present study we employed the Twenty Statements Test (TST; Kuhn & McPartland, 1954) a technique that has been used by a number of researchers to measure spontaneous self-concepts in different cultures (Coach, 1958; McPartland et al., 1961; Schwirian, 1964; Beglis & Sheikh, 1974; McRoy et al., 1982; Trafimow, Triandis & Goto, 1991; Rhee et al., 1995; Watkins et al., 1998; Madson & Trafimow, 2001; Grace & Cramer, 2002; Khanlou, 2005). In the original format of the TST, respondents are simply asked to provide twenty statements in response to the question "Who Am I?" The TST has been referred to as "the most widely used technique for studying self-conceptions" (Meltzer, Petras, & Reynolds, 1975). It is linked to theory within the symbolic interactionist field (Driver & Driver, 1983) and has been validated in cross-cultural studies of adults. Using the TST, Bond and Cheung (1983) noted that, "the free-response format is the ideal way to approach cross-culturally the question of how the self is described to others" (Bond &Cheung, 1983). Others stated that the TST is a less structured, more meaningful tool, often used in cross-cultural self-concept research (Dhawan et al., 1995).

Recently, researchers have started using modified versions of the TST which are based on its initial format but may contain additional items. Heine et al. (2008) asked the participants to describe their "actual" and "ideal selves"; Carpenter and Meade-Pruitt (2008) added the concept of "ought self". Hong et al. (2001) measured not only the individual self (I and I being an American) but also the collective self (we and we being Chinese) of American and Chinese participants. Potentially, any social object can be described using the open-ended question instrument.

In our study, 30 students of the Arizona State University (14 males and 16 females) enrolled in Psychology 101 and 30 second-year students of the Udmurt State University (6 males and 24 females) majoring in Psychology were asked to complete the TST three times. Participants first generated descriptors for the actual self (I am …/ Я (мне)…), then the typical American and the typical Russian. They were also asked to present any ideas, facts, beliefs about Russia (for the American students) and about the USA (for the Russian students). The participants then provided some demographic information.

Results

As the main focus of this publication is the study of intercultural perceptions, we are not going to discuss the results collected in the first part of the study. Instead, we will concentrate on the second and the third portion of the participants' responses to the questionnaire.

The number of responses per respondent varied from twenty-one (more than requested) to one (with the median being fourteen responses). The responses were analyzed using a form of content analysis. They were categorized as positive (e.g. patriotic, generous, creative, friendly, well-educated, good-looking), negative (e.g. lazy, selfish, stupid, overweight, jealous of Americans, drinks a lot) or neutral (e.g. picks up mushrooms and berries in the forest, loves peanut butter, has a car, lives in cold weather, one of 300,000,000 citizens, on the other side of the world) attitudes.

Table 1.

The results of the study (mean value in percentage)

	Typical American			Typical Russian		
	+	-	?	+	-	?
American Students	55%	14%	31%	38%	9%	53%
Russian Students	39%	31%	30%	43%	12%	45%

As we can see, the representatives of both cultures tend to be more positive about themselves than about the citizens of the other country. This phenomenon is known as "in-group positivity" or "in-group favoritism" (Enesco et al., 2011). In general, the Russian students are more critical about Americans than the American students about Russians and about themselves. That may be the result of political correctness which is a norm for the American culture and especially within American academia (Lipset, 1992) but is not common within the Russian context. Interestingly, both American and Russian respondents tend to provide neutral responses about the typical Russian: if they can not say anything good they mostly prefer to give general and sometimes unimportant descriptions or just oppositions to what they have written about Americans (American about Americans: born in America / about Russians: not

born in America; Russians about Americans: likes domestic car industry / about Russians: does not like domestic car industry).

In addition, we have analyzed the responses of the Russian and American students regarding their knowledge of the other country (its history, culture, etc.). The Russian respondents seem to be more knowledgeable about the USA than the American students are about Russia. The Russian students provided considerably more facts about the USA. We believe that this fact does not mean that Russians are more culturally competent but may represent the fact that studying English at school and university (which is the most popular foreign language among Russian language learners) may have a more powerful educational effect as the curriculum usually offers a lot of information about the English speaking countries.

Conclusion

For several decades the specifics of American-Russian relations (from distant and hostile in the era of the Cold War to exaggeratedly positive after the Perestroyka) has defined characteristics of Russians' and Americans' perception of each other. The problem of social and especially ethnic stereotypes has often been a focus of studying of Russian and western researchers who believe that stereotypes play an important role in intercultural communication. The results of the present study provide insight into the specifics of the Russian and American students' perception of the countries and the typical native representatives.

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CROSS-CULTURAL INTERACTION KEY COMPETENCES ACQUIRED BY THE STUDENTS IN FOREIGN LANGUAGE TRAINING PROCESs

Nowadays it is evident that humanity is developing on the way of interaction and cooperation of different countries, people and their cultures. So actual are the problems connected with intercultural contacts of people, particularly the problems of training specialists ready for cross-cultural interaction.

In order to prepare students for social inclusion to foreign cultures the most essential potential is their foreign training, the training of a person "comprehending ↔ interpreting the World (V.I. Nevskaya), because understanding of different culture is the openness to the world, it is existence-in-the world, existence-with-others, achieved by means of the language. Moreover, the language is the house of Existence (M.Hydegger), specific "spirit's work" (B. fon Gumboldt), and social inclusion to the language is the cognition of yourself, cognition of Existence, of the World in its cultural-historical development.

The necessity of development of students' skills to overcome difficulties in the intercultural cooperation and their abilities to admit cultural differences, to understand critically cultural dependence of their behavior and another culture representatives' behavior, to establish and continue constructive communication with them is proved in pedagogics. However, the analysis of theoretical works, devoted to the problems of multicultural education and peculiarities of cross-cultural education, as well as the analysis of students' own control over their difficulties in the intercultural interaction (surveys, conversations) let us find out, analyze and classify students' difficulties in the cross-cultural interaction.

The students' main difficulties in the cross-cultural interaction may be classified into four groups:1) difficulties connected with lack of language knowledge and facts of foreign culture;

2) difficulties connected with inabilities to analyze and correctly interpret aspects of foreign culture; 3) difficulties connected with lack of experience of students' emotional-sensitive attitude towards foreign culture aspects; 4) difficulties connected with inability successfully to interact with representatives of foreign socium.

Students' acquirement of corresponding intercultural key competences during their foreign language training helps to overcome cross-cultural difficulties. Students obtain lingua-cultural competence reflecting their speech literacy as well as their cultural knowledge; cognitive competence assuming possession of comparative analyses methods of cultural aspects: emotional-evaluating competence supposing the students' possession of human social strategies attitude to socio-cultural aspects of different culture; behavior competence supposing possession of behavior strategy in the intercultural interaction process and the ways of overcoming cross-cultural difficulties.

Successful acquirement of cross-cultural interaction competences is possible in the case of implementation of specially developed technology of pedagogical support in the course of students' foreign training which is represented by the following stages: diagnostic, conceptual, projecting, formative, evaluative-corrective and reflective.

The students' basic skills, cross-cultural experience, needs, demands and interests are examined on the diagnostic stage by questionnaires, tests and conversations and it helps to detect typical difficulties in the cross-cultural interaction. On the conceptual stage the elaboration of methodological basis of the training process by means of learning of the foreign language course, educational courses and plans clears meaning and content of the cooperation between the teacher and the student, substantiates the aim, purposes and purport of their collaboration favouring the students' acquirement of the cross-cultural key competences.

The projecting stage is directed to the organization of the educational process for students' mastering of the cross-cultural interaction key competences by means of selection of necessary authentic cultural material for working out the authorial study guide which includes rules and laws of speech etiquette, national folklore, national way of life, national cuisine etc. Methods, devices and means of educational activities such as active learning (cultural-oriented games, discussions, conversations) and active learning methods based on the problematic approach (searching games, cognitive-searching tasks etc) are determined on this stage.

The formative stage assumes modeling and organization of situations for students' cross-cultural interaction and their involvement in these situations by means of selected problematic cultural training tasks in the process of training interaction and cognitive-searching activity. On the formative stage students become proficient in the cross-cultural interaction key competences according to the specific algorithm of activity stages: the exposure of new language and cultural information during the first perception, the support of students during the process of comprehension and realization of specific cultural and universal features of interactive cultures and the comprehended information acceptance within the integration of the

acquired knowledge in mediated and direct interactions and resolutions of cross-cultural difficulties.

On the evaluative-corrective stage the teacher diagnoses the results of students' achievement of necessary key competences due to tasks, situations, problematic questions, different types of tests of interim and final control and self-control for examining the level of their mastering of the cross-cultural interaction key competence. As for the students, they realize their own achievements in overcoming cross-cultural difficulties.

On the reflective stage due to specially developed diagnostic methods the final evaluation of efficiency of the suggested technology of pedagogical student support in overcoming cross-cultural interaction difficulties is implemented. Purposefully certain conditions are created aimed at the students' development of searching and discovering of correspondence between the suggested educational cultural information, training activities and their own interests, demands in the future professional work, as well as the ability to understand and appraise their own activity on the base of didactic materials.

In order to achieve the aims of the research theoretical and empirical methods were used. On the stage of theoretical substantiation of essence and pedagogical support structure as the condition of overcoming of cross-cultural interaction difficulties the study and analysis of Russian and foreign authors' scientific works was conducted.

On the stage of determination of the students' problems in the cross-cultural interaction and reveal of competences and evaluation device of their development the following empirical methods were used: questioning methods (such as an interview, conversation), diagnostic methods (a questionnaire in writing, testing for the studied competences diagnostics, their dimension) and theoretical methods (such as analysis of the students' cross-cultural interaction difficulties received by empirical way and their synthesis according to the cross-cultural key competences).

The generalization of the acquired empirical material let us state the problem and form the hypothesis of the search. The modeling method was used during the formation stage of the model of university students' pedagogical support in the process of their language training.

On the stage of experimental work devoted to implementation of pedagogical support technology and on the generalizing stage the following empirical methods were used: the experiment, the supervision in accordance with the cards specially worked out, quantitative and qualitative analysis of the data experimentally received by using statistical methods of processing of experimental results.

We developed the methods of diagnostics of the knowledge of phenomena and facts of foreign culture, specific cultural concepts, cultural-historical aspects of the system of values, traditions in the native and foreign cultures; the development of cognitive skills (skills of comparing, analyzing, structuring etc); the nature of the students' emotional-evaluative attitude towards cultural material, their interest, inquisitiveness and observation while

identifying cultural and language reality etc; mastering of rules and formulas of verbal and non-verbal behavior, skills of interacting with other people.

The efficiency of pedagogical support technology was experimentally confirmed, the positive dynamics of the formed competences in the experimental groups was established according to the whole criteria.

The theoretical statements and conclusions of the research are the theoretical base for creating variative technology of cross-cultural training in the context of learning two or three foreign languages.

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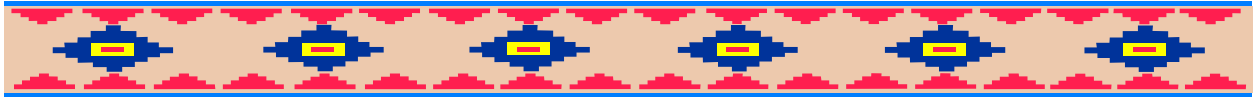
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ENGLISH FOR ADVERTISING AS AN OBLIGATORY FACTOR OF A HIGHLY-EDUCATED SPECIALIST IN ADVERTISING

The processes of globalization in which we are involved demand the good knowledge of foreign language and perfect training. Modern world has narrowed to a size of a flat. Different contacts grow greatly in such situation. It is not only personal communications but professional as well. Now the linguistic skills of employers become increasingly important. The demand of modern job market is a polycultural specialist who can speak more than one foreign language for professional purposes. In this context the main objective of any University is to prepare their students for different communications. Saratov State Technical University (SSTU) can't stay apart from this process. The aim of the article is to describe the course "English for Advertising", to stress its strong features, to identify mistakes and to discuss ways of development. The University top management isn't satisfied existing state programmes of studying foreign language. The level of language competence is often oriented to passive skills of reading and translation but communication and competent description of thoughts in a written way are a problem. That's why the course "English for Advertising" is developed as a regional component. The objective of it is to raise professional language level. We must change methods and approaches on language study and enrich the diapason of linguistic means. It's not easy because all university entrants have different level of language knowledge. We try to change the situation using the system of different tasks: for beginners and upper intermediate. We have to involve our students to international activity widely. We must also emphasize the role of EU support in improvement of English language skills of Russian teachers and students. Participation of SSTU in TEMPUS/TACIS projects in the field of language training allows to develop new strategy and new system of teaching foreign languages at technical university.

Saratov State Technical University (Russian Federation) does much to graduate highly qualified specialists of the international level. We hope that realization of the objectives will allow graduates to be equal members of the international job market.

Introduction

According to the latest statistics, English is still the dominant language on the world. It's not necessary to explain an importance of language study especially English for specific purpose (ESP) in the modern situation. Everybody knows that English is a language of international communication. Besides it's a language of advertising. Terms and conceptions are of English origin that's why English is a basic language for media planning, Internet campaigns and other specific directions of advertising activity.

English for Advertising is a sector at the wide field of ESP. Definition of ESP, characteristics of its sphere was developed by T. Hutchinson (1987), P. Strevens (1988), T. Dudley-Evans (1997). In Russia the subject was described by T. Nazarova (1996), N. Vorobieva (1996), P. Sysoyev (1999). But we have no substantial works relating to English for Advertising. English for Advertising is closely connected with such courses as English for Economics, Marketing and Business English. But it's not the same. It has its own specific feature: grammar, lexis, register, study skills, discourse and genre. (Dudley-Evans and St. Johns, 1998; Strevens, 1988).

A great number of English textbooks exist. But we have too little textbooks which are related only to English for Advertising. We may distinguish in this line only textbooks "English in Advertising" written by L.A. Zaitseva, "World of mass media: English for Advertising, PR, Periodicals" by S.A. Lukanina. Some textbooks (I.P. Agabekyan, and others) are oriented to economists, managers and other specialists where advertisers are among others.

So in 2003 when it was decided to start preparation of advertisers at Saratov State Technical University (SSTU) the syllabus of the course "English for Advertising" was accepted and the course was introduced as a divergent profile educational component.

Methodology

The objective of the course "English for Advertising" is to develop students' language competence in accordance with their profession. Advertisers, managers and executives need to feel confident in using the language, and to display accuracy in presenting and representing a creative idea and the company. English for advertisers provides comprehensive instruction in all areas of advertising including: its defenition, types of advertising, means of advertising, marketing and direct marketing, intercultural knowledge.

The course will allow students:

• To study English-language advertising terminology;

• To develop communicative skills in English in a professional situation related to advertising;

• To use different methods and techniques of communication in accordance with the situation of communication in different linguistic communities;

• To improve speech culture through familiarising to speech etiquette rules;

• To compose reports on professional topics related to the advertising;

• To read and discuss professional literature in English;

• To make presentations in English;

• To study socio-cultural features of advertising and peculiarities of advertising texts translation.

There are many different optional opportunities to raise a language level. Our students take part in language competitions, workshops and Olympiads, attend English-speaking club and work as volunteers at International Student Office and University conferences. These activities give good communicative skills. But it's not enough to be a specialist of an international level. ESP gives a chance to make a carrier and change a person's life. We understand that knowledge of a foreign language is an obligatory factor of a highly educated specialist. To help our graduates to find their way in the life we must change methods and approaches to language study and enrich the diapason of linguistic means. The classical method isn't suitable in this situation. It's better to use communicative and lexical approaches. The communicative approach gives confidence to overcome language and communication barriers. The practical training organization accents listening, and speaking which help students to formulate their thoughts, to participate in the discussions, to make conclusions. A student who is able to use a certain set of simple patterns and about 800 words of general meaning can rather easily communicate. The disadvantages of the approach are poor vocabulary, cliché, many mistakes. The communicative approach is combined with the lexical approach which widens students' professional lexicon and business etiquette.

Teaching English to non-linguistic students means achieving a variety of objectives: acquiring knowledge about the language, developing and practicing all four language skills, getting language and cultural awareness, integrating specialist knowledge and communicative skills and even enriching overall knowledge.

Dudley-Evans (2001) asserts that for ESP the key defining feature is its teaching and materials development on the basis of the results of needs analysis. Regarding teaching methodology, Dudley-Evans (2001) thinks, "The use of a distinctive methodology is … a variable characteristic of ESP."

All teaching methods and techniques which a teacher uses in the course "English for Advertising" have to face to rise of students' awareness. This implies that an important skill of the ESP teacher is the ability to create effective "awareness raising tasks" for the students to discover what they need to know that leads to the outcome of "being aware of..." "Awareness raising" is the initial step on the way to learning and the starting point of teaching ESP. Although

awareness raising is a crucial element in ESP teaching, it's not the only thing. A teacher has also to pay attention to developing such abilities as reading, speaking, writing, listening. Specific techniques for teaching EST have also evolved such as the use of models (Master, 1997), journals (Sheppard and Stoller, 1995), and visuals (Nooreen, 2003).

Activities mentioned above allow reaching the final aim of the course "English for Advertising" to master English as a language of international business communication within the limits of extent necessity to communicate on professional topics related to advertising. The course "English for Advertising" is focused on advertising, including marketing and promotions, direct marketing, brands, mass media. It presents up-to-date vocabulary typical for modern marketing and advertising sphere. The course is addressed at students who would like to broaden their scope of English business vocabulary.

A teacher for a course should be selected for the experience in working with students and the ability to make language learning an active and rewarding process. A well-planned and thought-out awareness raising lesson task could help make teaching more effective and class time more worthwhile.

Developing a right English course is a great challenge. Written for professionals by a professional it combines the best in ELT methodology with real professional practice. A teacher will overcome difficulties only when he/she will identify aims, set goals and provide a suitable environment for learning. Combination of these components is essential to the success of the educational programme.

Study

The course "English for Advertising" is addressed to the students whose specialty is "Advertising". According to the curriculum the course "English for Advertising" is adopted for the 2nd year students, the 3rd term. The course consists of 100 hours which includes 34 hours of lectures, 34 hours of practical training, and 32 hours of self work. The final certification is a test. Students have to have basic knowledge in English in the frames of the school syllabus and in the course "Advertising" in the frames of the 1st course.

The course "English for Advertising" contains 8 topics: 1) Advertising: Definition, Functions, Features of Advertising. 2) Marketing. 3) Direct Marketing. 4) Types of Advertising. 5) Means of Advertising. 6: Advertising and Law. 7) The Structure of Advertising Texts. 8) Advertising as an International Phenomenon

Every lecture is accompanied by a presentation and is supported by a practical training. Lessons of practical training accent development of language abilities and skills which are done in the close interconnection. A teacher has to take into consideration differences in previous students' language level and to pay attention to the fact that some students in the group studied not English at school but German, French or Spanish.

Expansion and development of the necessary vocabulary in the field of advertising is ensured through the inclusion of lexical items in different types of exercises. There are "Word of the Day" and "Odd Word out", language trivia containing linguistic and cultural commentaries among them. Knowledge of students is checked during practical training and includes both written and oral tasks, varied exercises of increasing complexity for active acquisition of new vocabulary. One of the major goals of ESP courses is developing reading skills for specialist texts. It is widely used articles from the Internet which contain engaging, lively reports that present business words and expressions in context.

We may also emphasize retelling texts, answering questions, discussing problems connected with the lectures and selected materials. We have an opportunity to use rich media, for example, video, which perfectly reflects modern realia.

As a self work students make presentations. It allows to master IT skills, to choose an exciting topic and reflect their attitude to it, express an opinion about a group mate work. The topics of presentations include different aspects of the lecture course and reflect students approach and vision. This academic year students have prepared presentations on the general topic "Brand". They have informed about history of a brand, its development, strong aspects, present position, future plans. Presentations are a good example of developing oral speech. Such task form not only speaking skills but culture of business dialogue as well.

Two times a term students write a module test which is based on the studied material and summarize received knowledge. We constantly monitor the course quality and student progress.

The course "English for Advertising" exists 6 years. About 300 students of specialty "Advertising" have finished it. According to their opinions the course is rather useful. It gives confidence in using of terminology, even advertising slang, in communicating with business partners. The course opens new horizons literally and figuratively. Last academic year a student of specialty "Advertising" Fomkina Olga won the President scholarship for study abroad and got a place at the University of the Arts, London, on the Design for Graphic Communication Foundation Degree programme.

As for the present condition of the course it runs smoothly and effectively. Its content is actually renewed. Much attention is paid to use the most modern and efficient methodology, the latest technology and to create a friendly environment in which to learn English for Advertising.

Conclusion

In conclusion, we may say that internationalization is a major trend in higher education. It is also a worldwide phenomenon. Increasing globalization requires a stronger specialization of graduates in a job market, more exchanges of experience as well as a further internationalization of our institutions of higher education.

Higher education should be characterized by its international dimension: exchange of knowledge, interactive networking, mobility of teachers and students, and international research projects, while taking into account the national cultural values and circumstances.

Saratov State Technical University can't be apart from this process and tries to solve emergent problems and to use the best from good traditions in education existing in Russia and to develop new tendencies guided by international contribution to international education.

Participation of SSTU in TEMPUS/TACIS projects in the field of language training allows to develop new strategy and new system of teaching foreign languages at technical university. We must emphasize the role of EU support in improvement of English language skills of Russian teachers and students. It's necessary to use widely international experience in ESP and to attract international lecturers to the teaching.

To summarize mentioned above we should emphasize that globalization raises for language learning and teaching. The linguistic skills of workers become increasingly important in an economy based on services and information. New technologies make possible new kinds of language teaching, and language becomes an economic commodity with a value in the global marketplace.

The course "English for Advertising" may be regarded as in-house tailor-made pilot course designed to meet specific purposes of the university education policy. It supplies experienced well qualified teachers who work closely with employees to address specific language needs and introduce essential skill areas. The course also provides students with the ability and confidence they need to face the world in English.

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INTERCULTURAL SENSITIVITY OF THE STUDENTS SPECIALIZING IN SOCIAL SPHERE

Introduction

The Kaliningrad region is a shining example of a multicultural environment, of particular interest in terms of analysis of ethnocultural, sociocultural processes taking place in our society. Historically, due to the peculiarities of this region creates a fertile ground for intercultural dialogue, contact and interaction between different ethnic communities. Nevertheless, these same features can serve as a basis for ethnic tension. As noted by A.P. Klemeshev, "... In the area there are no conditions for ethnic and cultural separatism. However, under certain socio-economic errors may occur, social tensions ... Kaliningrad region in this respect more contentious than other Russian regions. " [2]

The region has a large number of national and cultural associations, among them - 13 national-cultural autonomies (Russian, Belarusians, Ukrainians, Azerbaijanis, Germans, Lithuanians), 87 national cultural societies, which represent more than 150 thousand inhabitants of the region, or 16 % of total population of the region [6, 9]. Explicit ethnocultural problems within the region. However, there are negatively stained with mood, mainly relating to the representatives of eastern Asian cultures. The most glaring example - the situation with the construction of a mosque in Kaliningrad. In December 2010, Muslim religious organization received permission to build a mosque in Kaliningrad, which is expected from 1993. During December 2010 there were three pickets, protesting against the construction of a mosque in the Park "South". The protesters claim that the protest against the felling of trees, however, online news site www.kaliningrad.ru uniquely traced ethnocentric, intolerant attitudes of citizens [3].

Methodology

In the conditions of globalization, which leading to a continuous interaction of different ethno-national cultures, from the person requires not only the mobility, knowledge of foreign languages. Communicative and intercultural competences and tolerance, including ethnic, it is necessary to possess also [7,61]. In addition, as Pochebut L.G.(author of the theory of intercultural communication competence) noted, for successful intercultural interaction, the psychological readiness of person is necessary, which is due to its level of communicative competence and tolerance. According to the theory Pochebut L.G., the intercultural communicative competence includes in its structure such a component as the social - psychological sensitivity - sensitivity to the feelings and experiences of others, empathic abilities [8, 484].

In our study, the intercultural sensitivity is identified as one of a component of the social-psychology sensitivity. The Intercultural sensitivity is understood as the ability of an individual to perceive, understand, remember and to structure due to cultural characteristics of other individuals or groups, based on which to predict their behavior and activities [4, 171].

The phenomenon of the intercultural sensitivity was first mentioned by M.Bennett, the author of the Developmental Model of Intercultural Sensitivity (DMIS).

Bennett has created a developmental model of intercultural sensitivity to explain people's varied responses to similar experiences with cultural difference. The model posits that: 1) intercultural understanding is learned, not innate, 2) people and cultures are dynamic and highly differentiated, and 3) intercultural competence refers not to "objective knowledge" (e.g., knowledge gained through studying a particular culture's history) but instead to "phenomenological knowledge," in which an individual's experiences help her/him to develop skills for interpreting and understanding direct intercultural interactions.

DMIS is positioned as a model of intercultural communicative competence [5,479]. According to the model of Bennett, the intercultural sensitivity of the individual passes the six stages of development from the moment of collision with another culture [9, 46]. The first three stages (avoidance, protection, minimisation) describe the ethnocentric stage of development, the other three (acceptance, adaptation, integration) - ethnorelativism stage. Under the ethnocentrism in the science (cultural anthropology) they understand a series of ideas about their own ethnic community and its culture as a central principal in relation to others. Typically, this rolebelongs to there own native culture. Relativity puts the focus on diversity and differences of cultures, forms of knowledge, conceptual schemes, theories, values. [1, 156].

Bennett argues that each stage corresponds with educational steps for moving toward greater ethnorelativity. The reverse is also true: if a person is ill prepared for a particular experience associated with more developed intercultural stage, s/he may move in a negative direction. For example, an individual expressing Protection through cultural superiority may

react negatively to ideas of cultural ethnorelativity, while they would be appropriate for someone in the minimization stage.

In other words, ethnorelativism assumes agreement with the existence of rights of various ethnic cultures and their acceptance as a reality. Based on the model of Bennett, the most preferred is the situation where people living in this or that territory, have developed inter-cultural sensitivity at ethno-relyativity. Can we say that a multicultural environment, which is the Kaliningrad region, will act as a condition for the development of intercultural sensitivity? In order to address this global problem, we conducted a pilot study with a group of students.

Study

The study involved students of the specialities "mathematics ", "psychology", "social work"and "special psychology" BFU them. Immanuel Kant. Initially, students of the last three specialties are focused on interpersonal interaction - teaching, counseling, social work and helping people in difficult situations - regardless of ethnic and cultural affiliation of its clients or colleagues. Graduates should have a range of professional competencies including the intercultural - communicative competence. Therefore, it is this group is regarded by us as a pilot.

Students - mathematics were the control group, as their preparation to professional interpersonal intercourse is carried out only within the hours allocated to the discipline of "Pedagogy and Psychology. "

Based on the theory of M. Bennett, we hypothesized that students living in the Kaliningrad region - a multicultural region - the intercultural sensitivity is in a transitional stage between ethnocentrism and ethnorelativism. Another assumption is that respondents of the experimental sample the intercultural sensitivity is at a higher level than the control group of respondents.

To test this hypothesis, we used the method of study of intercultural sensitivity, the proposed Huhlaevym OE and Chibisova M.Yu. [10, 237]. The technique includ 51 affirmations. Each statement respondents must to assess on scale from 0 to 10. Respondent's answers are calculated based on the key. The technique consists of 4 scales. The scale is 1 - the acceptance- refers to the ethnorelativism stage of development of intercultural sensitivity by M. Bennett. The scale 2 - the minimisation - refers to the ethnocentric stage of development of intercultural sensitivity. Scale 3 - the absolutization- also refers to the ethnocentric stage. Scale 4 - the ambivalence- represents a transitional stage between the ethnocentric and etno-relativity stages.

For analysis and interpretation of results obtained in the course of diagnosis, we standardized the raw scores and converted them into stanayny. The study used several methods of mathematical statistics: mode (Mo) - the most common result, and Pearson $\chi 2$

test. Mode allows you to see, which of the estimates that characterize the stage of development of intercultural sensitivity, the most commonю.

Pearson χ2 criterion makes it possible to compare samples with each other and allows you to answer the question about similarities or differences between samples. In other words, by the criterion of the intercultural sensitivity, we determine whether there is a difference in the developmental stages of intercultural sensitivity among students of the faculty of the Mathematics and of the Faculty of Psychology and Social Work and, thus, clarifies our research hypothesis.

The study sample totaled 280 respondents: 81 Student Faculty of Mathematics (1-4 courses) and 199 students of the Faculty of Psychology and Social Work (1-4 courses) of the Immanuel Kant BFU , of whom 207 girls and 73 youthes. With regard to ethnic and cultural representation, the sample included 264 the Russian, 3 Azerbaijani, 3 Armenian, 1 Belarusian, 1 Latvian, 1 Lithuanian, 1 Korean, 1 Finnish, 1 Hebrew and 1 German nationalities. Also, 4 respondents descend from interethnic families and represent themselves as belonging to two cultures at once: and to Russian culture and the Ukrainian (Armenian, Turkish). Sampling normal and all the values fit into the general population characteristics.The results are presented in Tables 1 and 2.

Table 1.

Summary table of the indicators of intercultural sensitivity (Mo)

Skale Specialities	Acceptance (ethno-ralativistic)	Minimisation (ethnocentric)	Absolutization (ethnocentric)	Ethnocentrizm (summery)	Ambivalence
1	2	3	4	5	6
Experimental sample («psychology», «social work», «specia lpsychology»)	4	4	5	5	5
Control group («mathimatic»)	4	4	5	5	5

And in the experimental and control groups, the parameters of the ethnocentric stage of development of intercultural sensitivity (column 5, Table 1) exceed the parameters describing ehtno-relativity phase (column 2, Table 1). It should be noted that the scale of the absolute figures is much higher than on other scales. This may indicate that students are convinced that the cultural characteristics of people may influence to the relationships in general and the pedagogical process in particular. And, this influence is undeniable and uncontrollable. However, one should pay attention to the indicators on the scale of "the ambivalence. " In both groups, Mo. on this scale is 5 stanaynov is approximately equal to Mo ethno-relativistic and ethnocentric scales. Equality of points may indicate a transitional stage of intercultural sensitivity. Scale of the adoption on the one hand and the scale of understatement and absolutism, on the other hand, have balanced of the scale of ambivalence.

Now pay attention to figures obtained by comparing the intensity of intercultural sensitivity in the experimental and control groups, using Pearson's χ2 test (Table 2).

Table 2

Indicators Pearson χ2 test when comparing the performance (in stanaynah)

Scals	χ2 empirical	χ2 critical	Interrelation: χ2 emp. и χ2 crit.
Acceptance	1,25	11,070 (p≤0,05) 15,086 (p≤0,01)	χ2emp. < χ2 crit.
Mininmisation	1,06	11,070 (p≤0,05) 15,086 (p≤0,01)	χ2emp. < χ2crit .
Absolutisation	15,50	5,991 (p≤0,05) 9,210 (p≤0,01)	χ2emp. > χ2crit .
Ambivalence	4,82	9,488 (p≤0,05) 13,227 (p≤0,01)	χ2emp. < χ2crit .

According to these data, the samples differ only in scale "absolutization": the difference exists at a high confidence level ($p \leq 0,01$). Comparing this result with the parameters of Table 1, we can see that the students of the experimental group more absolutize the influence of ethnic and cultural features of a person in the process of interpersonal and group interaction than students of control group.

Conclusion

What the study found? It can be stated that the hypothesis was confirmed in part. In the study we found that the intercultural sensitivity of the students of the experimental and control samples is developed about the same and belongs in a transitional stage between ethnocentrism and ethno-relativiity. In this case, the experimental group differs from control group more pronounced indicators of the absolutisation

Correlating the results obtained with the characteristics of the stages of development of intercultural sensitivity of M. Bennett [9], we can assume that students are given sample, while recognizing the existence of cultural differences, however, try to avoid contact with other cultures. Or protect themselves from these differences in other ways, such as denigrating others with preservation of pejorative attitudes towards them. Also, can form their own assessment of the cultural group as superior to other: "We, the Russian - Wow! Not that these .....». Or they try to protect themselves from these differences in other ways, such as to denigrate others with preservation of pejorative attitudes towards them. Also, they can form their own assessment of the cultural group as superior to other: "We, the Russian - Wow! Not that these .....». Also, according to Bennett, more sophisticated way of protecting of the cultural differences may appear. The orientation of these two processes changing, appearing in the denigration of their own cultural group and in the assessment ief others as superior. In the student (and future professional) life level of intercultural sensitivity, wich was diagnosed, can manifest itself through careful and even cautious attitude towards people of other nationalities,

through a biased attitude towards them, through avoidance and isolation of the group of "the others". In addition, teaching, counseling or remedial work (eg, future psychologists), this level of intercultural sensitivity can activate the psychological defenses that can prevent to the adequate perception of the pupils, students or clients of other ethnic cultures.

However, for more of the confident conclusions and interpretations we should more deeply explore of the phenomenon of cross-cultural sensitivity, which is still poorly studied, mechanisms of its origin and development was not studied well, the cause - effect relationships for example with personal characteristics or the features of the living conditions of the individual has not been clearly delineated.

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CROSS-CULTURAL COMPARISON OF RUSSIA , MEXICO AND JAMAICA IN PERCEPTIONS OF RETRIBUTIVE JUSTICE

Retributive justice is concerned with the perception of fairness of punishment and sanctions. There have been fewer empirical psychological studies of retributive than distributive or procedural justice. Psychologists have focused almost exclusively on allocating and exchanging benefits on a just basis. Despite this contemporary emphasis, Hogan and Emler (1981) believe that the process of retribution is older, more primitive, more universal, and socially more significant. Definition of wrongdoing has a crucial effect on perception of fairness and the reaction to perceived injustice. What may be regarded as legitimate action in one culture may be considered as deserving punishment in another culture. Therefore, the same punishment can be perceived as fair from one cultural perspective but as totally unjust from another. What seems "wrong" in one culture may appear perfectly "right" in another, not because one culture is "wrong" and the other one is "right", but because they are simply different. To avoid the problem of differences in cross-cultural perceptions of justice, cross-cultural experts have been used in legal proceedings to interpret the action of the defendant from the perspective of the defendant's cultural background (Zhang, 1984). The purpose of punishment, and consequently the perception of appropriate injunction, may be viewed differently by representatives from different cultures. In individualist cultures, punishment is usually seen as direct retribution. It usually involves making the wrongdoer suffer in order to compensate the victims whose suffering he or she caused or to pay back the value of the damage. Serious misconduct frequently leads to incapacitation to preclude the individual from breaking the rule again. In collectivist societies punishment is typically justified as a route to rehabilitation or as denunciation of the act as wrong. Frequently the perpetrator is required to restore the relationship with the victim or to publicly acknowledge guilt. It is customary to give the

individual a second chance or an opportunity to improve. In addition, in collectivist cultures punishment of the entire group for a misconduct of a single group member is common (Leung & Morris, 2000; Rowney&Taras, 2008). While it may seem that, compared to individualists, collectivists will tend justify a softer form of punishment, this is not the case. Collectivists have been found to be "soft" only on their in-group members. When dealing with out-group individuals, collectivists are likely to display the individualistic judgment patterns (e.g. Leung, 1988; Gomez, Kirkman & Shapiro, 2000). In other words, a collectivist's perception of fairness may vary depending upon who the subject of punishment is.

The present paper represents an attempt to study the impact of culture factors on subjects' perceptions of what is fair. A weakness of previous psychological research on justice is that almost all studies have been conducted in the United States and a few other Western societies. The purpose of this research is to examine how individuals perceive retributive justice in three different cultures, Russia, Mexico and Jamaica. These cultures differ from each other in many aspects, assuming they evolved independently from each other and have very weak connections. All three cultures are of mixed ethnicity. These cultures have been defined as being collectivistic in orientation. However, as Triandis (1995) has asserted, collectivism is not a monolithic concept, and within collectivistic societies, considerable differences can exist. Russia, Mexico and Jamaica are three cultures that represent different faces of collectivism. On the Hofstede (1980) dimensions scheme Russia occupies the intermediate position on the scale "individualism-collectivism" whereas Mexico shows more collectivistic patterns. Masculine values prevail in Mexico and Jamaica while feminine values prevail in Russia. Such cultural differences allow the hypothesis to be made that the representations of fair punishment are not only characterized by common aspects but possess some cultural peculiarities. Our prediction was that in-group /out-group membership of guilty/victim would influence the choice of punishment principle. Given that in feminine cultures the emphasis is placed on interpersonal harmony and relations, it could be expected that students from Russia would try to use softer principles of punishment especially to their in-group members. In some Latin cultures the code of honor prescribes a response of violence to affronts on self or in-group members (Perisiany, 1965). According to Fischer it held that a good man must seek to do right in the world, but when wrong was done to him, he must punish the wrongdoer himself by an act of retribution that restores order and justice to the world (Fischer, 1989). So we could predict that Mexicans would restore order using direct forms of punishment in the majority of situations.

The overall number of respondents was 257 persons. Respondents were recruited from classes of students at the Kama State Academy for Engineering and Economics, Naberezhnye Chelny (Russia), the National Autonomous University, (Mexico), Technical University, Kingston (Jamaica). The respondents from Russia, who ranged in age from 17 to 22, consisted of 64 females and 23 males. The respondents from Mexico, who ranged in age from 19 to 24, consisted of 75 females and 19 males. The data was collected by a regional representative of International Association of Cross-Cultural Psychology Tania Esmeralda Rocha Sanchez,

graduates Jasmine Paola Milan Bellido and Jose Briam Limon Gonzalez. The respondents from Jamaica, who ranged in age from 17 to 32, consisted of 61 females and 15 males. The data was collected by researcher and lecturer from Technical University of Kingston, Rosemary Frey.

In our study we used the repertory grid technique (Anikeenok, 2005) for eliciting subjective scales by which students evaluated the surroundings. In our case we used the technique for measuring the representations of the norms of the justice of punishment in different types of social situations. As a repertory grid there was a table which was to be filled in by respondents. Columns of the table corresponded to the so called "elements" (social situations which were to be evaluated by respondents according to some rules). The main part of the situations was formulated as a moral dilemma. The technique provided the balance between the number of situations according to some parameters. The rows of the table were the so called "constructs" (subjective scales of an individual, i.e. the principles and the measures of punishment which were the basis of decision making in the given situations in keeping with one's culture). To fill in the table a respondent should have defined a measure or a principle of punishment for every situation if responsibility was imposed on him or her.

Eighteen hypothetical conflict problems or dilemmas were presented in the rows of the table, seventeen principles or measures of punishment were presented in the columns. The instructions read: "Different conflict situations are numbered in the columns of the table. Principles (rules) for determining punishment are in the rows of the table. What principles would you be guided by in making decision in each of these situations? For each situation (column) choose at least three, but no more than five rules. Indicate your choices with a" +" sign". In this table half of the eighteen situations were motivated delinquencies and half were occasional ones. In one third of the cases they occurred with respondent's in-group member who had been suffered. In the next one third cases they occurred with in-group people who were guilty and one third with respondent's out-group people. One third of the situations were serious delinquencies, two third were minor delinquencies. An example of one of the eighteen experimental conditions is given below to illustrate the exact wording that was used in the vignettes. "Your relatives bought an apartment in a new building but as it turned out later there was a serious mistake in the project which could lead to the collapse of the building".

The same technique was used in all three groups of respondents. Situations common to any culture were chosen for the questionnaire in order to avoid the cultural misunderstanding. All questionnaires were originally developed in Russian. Then study materials were translated from Russian into English for Jamaican students. After the translation, the materials were then back translated into Russian by another lecturer to check for equivalency of meaning. The English version was then translated into Spanish and back translated into English by Mexican graduate students. After some minor adjustments in each version it was felt that the three versions were as similar as possible.

Data were analysed qualitatively and quantitatively. At first all filled in tables were put together by superposition. Summed tables were number tables of the justice of punishment

(seventeen rows to eighteen columns), with quantity (value) of frequency in every cell which showed how the principle of justice was used in every situation. In every total table the number of used principles of punishment was summed up. Then the ranks of the principles of every table were defined and the ranks of three cultures were compared.

The results of the study are the following. The main principle that the students of Russia and Jamaica are guided in making a decision is – "verbal reproach will be quite enough" (Mexicans ranked it third). Students of Mexico preferred the principle – "Punishment must correspond to the fault" (ranked first), while students of Russia and Jamaica ranked it second. Mexicans put on the second place the principle "The guilty should pay for the damage" (Jamaicans and Russians put it on the third place. Great differences in frequency of using the principles of punishment and their use according to situations were found. Comparing responses in three cultures we can see that Russian students very often use the principle - 'Undoubtedly, mob law (jungle justice) is not permissible" and very rarely the principles: "Nobody should be punished   at all", "Punishment may depend on the mood at the present time", "It would be better if other   people make decision in this case", "Everyone should be punished equally', "All possibilities for punishment   should be used". Jamaicans often use the principle – "It would be better if other   people make decision in this case" and rarely 'Undoubtedly, mob law (jungle justice) is not permissible", "The measure of punishment must depend on the relationship with the person", "Punishment should take into account the objective characteristics of the guilty". Mexicans often use principles: "Punishment may depend on the mood at the present time", "Punishment should take into account the objective characteristics of the guilty", "All possibilities for punishment   should be used", "Nobody should be punished at all".

In the Table 1 there is the data which illustrates the frequency of students' choice of principles of fair punishment separately in serious and minor delinquencies. They show the existence of common aspects between the cultures as well as some peculiarities among themselves. First of all, note the last line of the table. It shows that Mexicans are the most active in the choice of principles in all situations, Jamaicans are the least active and Russians occupy the median position. Russian students are more active in choosing punishment principles in the situations of serious delinquencies than in minor delinquencies, Mexican and Jamaican students don't strictly discriminate between serious and minor delinquencies. May be the problem of fairness is perceived by Mexicans as very important. For Russians it becomes important in the situations of serious delinquencies but not so important in common interpersonal relations. As for Jamaicans they show low activity in the search of fair ways of decision making in both types of situations.

Five principles of punishment are mostly used in situations of serious delinquencies in all three cultures: "punishment should be defined by law", "punishment must correspond to the fault", "the guilty should pay for the damage", "the guilty should be strictly punished", "punishment should be impartial". Russian respondents added one more principle – "the

decision about punishment should take into account the circumstances which influenced to commit the action".

The frequencies of using principles of fairness in the situations of serious delinquencies and minor delinquencies (the number of respondents who have chosen the principle that is average for one situation)

№	principles	Average data of the frequencies of choice for one situation					
		Russia		Mexico		Jamaica	
		S	M	S	M	S	M
1	Punishment should be impartial, i.e. personal sympathies and antipathies shouldn't influence it	**30,3**	10,8	**26,7**	19,7	**23,3**	**14,2**
2	Punishment may depend on the mood at the present time	2,5	11,2	12,0	**25,2**	3,8	11,8
3	The guilty should be strictly punished	**31,7**	9,6	**30,8**	19,9	**20,5**	10,3
4	The guilty should pay for the damage	**39,0**	**23,2**	**45,2**	**39,8**	**21,5**	**15,7**
5	Punishment should be defined by law	**54,8**	9,3	**49,5**	**20,7**	**33,7**	8,4
6	It would be better if other people make decision in this case	3,5	2,1	10,7	12,2	11,3	12,0
7	Punishment must correspond to the fault	**41,5**	**21,9**	**50,5**	**46,8**	**21,5**	**16,8**
8	Punishment should take into account the gender, age and other objective characteristics of the guilty	9,2	6,8	11,2	10,4	5,2	4,0
9	All possibilities for punishment should be used (including outside assistance)	3,8	3,8	9,5	7,8	7,8	4,4
10	Everyone should be punished indiscriminately	2,2	2,8	13,7	8,3	7,8	3,6
11	Nobody should be punished at all	0,7	12,3	19,8	**21,3**	3,7	**13,8**
12	Verbal reproach will be quite enough	2,3	**44,1**	13,8	**43,2**	4,5	**32,3**
13	The measure of punishment must depend on the relationship with the person (the closer the person, the less the punishment)	3,2	5,8	9,5	10,4	2,5	3,6
14	Undoubtedly, mob law (jungle justice) is not permissible.	18,8	11,1	8,0	10,8	3,5	5,0
15	Everyone should be punished equally	3,3	1,7	9,7	6,5	10,8	3,3
16	The punishment should take into account the possible consequences of the crime	19,2	**14,3**	**23,8**	15,2	13,7	11,0
17	The decision about punishment should take into account the circumstances which influenced to commit the action	**32,3**	**16,4**	21,8	17,6	13,5	11,1
	average	17,6	12,2	21,5	19,8	12,3	10,7
	Correlation coefficient between S and M		0,20		0,64*		0,12

Note: 1) S- "serious" delinquencies, M- "minor" delinquencies, 2) bold data is the highest rank in every row, 3) *- correlation coefficient on the level of p≤0,01

The differences between cultures in the case of "serious" situations are in the frequency of using other principles. For example Russian respondents offer to take into consideration gender, age and other objective characteristics of the guilty and they are much less inclined to justify mob law in comparison with Mexicans and Jamaicans. Mexicans prefer to use subjective principles. They accept the right of the person to be influenced by the mood at the moment or the relationships with the guilty person at decision making. Even in "serious" situations Mexicans consider that nobody should be punished or verbal reproach will be quite enough.

To view the data in terms of the seriousness of the delinquency, the principles were divided into two groups: principles based on direct punishment (choosing not to apply the existing law); and principles of indirect punishment (choosing to enforce the existing laws). Then we will examine how in-group/out-group membership of guilty or victims influences the choice of principles of punishment in different situations.

Analysis of the data in Table 2 shows that there are almost no differences among three samples of cultures concerning minor delinquencies. All groups of respondents prefer direct forms of punishment and consider them fairer (but we should also take into account that some of the situations are not punishable offenses).

Table 2

Choice frequencies of formal and informal principles of punishment in "serious" delinquencies and "minor" delinquencies

country	Principles of punishment	"serious" delinquencies				"minor" delinquencies			
		GI	VI	O	Total	GI	VI	O	Total
Russia	formal	257	244	213	714	217	181	189	587
	direct	36	20	28	84	251	306	255	812
	relation	7,1	12,2	7,6	8,5	0,9	0,6	0,7	0,7
Mexico	formal	224	235	243	702	330	265	317	912
	direct	127	118	106	351	357	456	326	1139
	relation	1,8	2,0	2,3	2,0	0,9	0,6	1,0	0,8
Jamaica	formal	160	138	166	464	232	155	171	558
	direct	50	55	54	159	197	264	207	668
	relation	3,2	2,5	3,1	2,9	1,2	0,6	0,8	0,8

Note: GI – the guilty is an in-group person; VI – the victim is an in-group person; O – guilty/victim are out-group people

The responses given for "serious" delinquencies are quite various. The Russian students were far more likely to choose to apply the law (eight times more often) than to use direct punishment. In contrast, the Jamaicans were three times more likely, and Mexicans two times more likely to apply formal rather than direct punishment. This difference is more salient if the victim is an in-group member. In this case Russians chose to apply the law twelve times more often than to apply informal punishment; but the Jamaicans made this choice only two and one half times as often and Mexicans two times as often.

Thus, compared to respondents from Mexico and Jamaica respondents from Russia turned out to be more guided by the law in the case of "serious" delinquencies especially if their in-group members have been suffered.

Summing up we can say that the structure of choosing the principles of punishment in the studied cultures is approximately the same for "serious" delinquencies as well as for "minor" delinquencies. In all cultures the choice of punishment depends on the factor "in-group/out-group membership" but the influence of this factor is not the same in the cultures. The other common thing is that people prefer to use direct punishment in "minor" delinquencies and apply to formalized principles in "serious" ones.

Peculiarities of the studied groups are the following: Russians divide formal and informal forms of punishment and use them differently in "serious" and "minor" delinquencies, and they are mainly guided by the law in "serious" delinquencies especially if their in-group people have been suffered. The factor "in-group/ out-group membership" influences greatly on the choice of punishment of Russians. Idiosyncratic differences such as the stricter law based attitude of Russians contrast sharply with the Mexican and Jamaican attitude of direct principles of punishment. Such attitude of Russians can be explained by our hypothesis about prevailing of feministic values in Russia and striving to maintain interpersonal harmony. Law based attitude depends on the level of individualism. People are more guided by the law in individualistic countries. Russia occupies the intermediate position on the scale "individualism-collectivism", so students from Russia tend to apply the law in "serious" delinquencies. Jamaica and Mexico are more collectivistic, so students from these countries prefer to use informal punishment not only in "minor" delinquencies but in "serious" delinquencies either.

Mexicans don't define strictly the "minor" and "serious" situations and use the similar principles of punishment. They prefer direct forms of punishment ("an eye for an eye"). They consider such forms of punishment as fair even to their in-group people. This confirmed our prediction about preferring the direct forms of punishment in the majority of the situations by Mexicans.

Jamaicans are less active in the choice of principles in all situations. They are more impartial but very often don't want to take any responsibility for making decisions and admit the possibility of mob law (jungle justice). Marlon James (2007) explains an almost communal Jamaican refusal to be decision makers by the ill effects of slavery. He calls it the so-called slave mentality that absolves entire nations of responsibility.

The research showed that in different situations the people's representations of justice and the choice of principles of punishment are not defined strictly. They are dynamic and depend on some factors such as in-group/out-group membership, seriousness of delinquencies and other factors. The analysis highlighted theoretical and empirical problems that need to be addressed in future research in different cultures.

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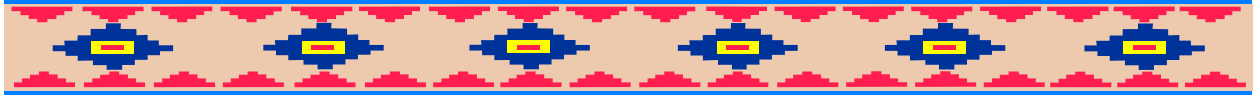
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INTERCULTURAL DIALOGUE

Problem

Two extreme measures trap researchers on a way of interethnic interactions. The first is a national idea. The second is international. History shows that the situations determine ways of interactions. Face of the common trouble people come together, recalling the species unity. In situations of competition, the search features, and ethnic kinship is the basic foundation of association with one and the disengagement from others. But the modern person except for "instinct" of a group accessory has still an aspiration to self-actualization. Hence - the third type of interactions: finding personal sense through dialogue. All self-actualizing people, according to A. Maslow observations, have common characteristics: self-respect and respect for others, kindness and tolerance, interest in the outside world, striving to understand your-self. Awareness of the norms of behavior and thinking one's own culture is only possible when there is contact with people who are in their behavior guided by other cultural norms. From the six types of attitudes to "other" cultures: the negation of the differences of cultures, protection of their own cultural superiority, the minimization of cultural differences and the adoption of the existence of cultural differences, adapting to a new culture, integration both in native and in new cultures, only 4, 5 and 6 types allow to engage in productive dialogue. Adaptation and integration into another's culture, are based not only on knowledge of the language, customs, norms and values, but rather on personal interest in understanding its values and attitudes, close emotional contact with its representatives. Today it does not necessarily live in a different

cultural environment, have there close friends, participate in public life or to be brought up from childhood in a multicultural environment. Internet is a means of living in a multicultural space. However, cases of genuine mutual understanding in intercultural communication are extremely rare because they require extraordinary personal qualities, the ability to sensitively and creatively to take the legacy of their own and other cultures. Maintain their dialogue in a multicultural environment today, no one teaches.

'Monologues with responses' dominate the communication. But dialogue is logically moves in two opposing directions. Dialogue as a collision of different minds, different truths, dissimilar cultural positions, forms a united mind, a common truth and a common culture - the territory is not mastered in everyday communication. Here the person does not inquire about something but himself questioned - problematizing himself as an opportunity for another. Here he asks for nothing, not to impose anything on anyone, is not projected onto another measure of his, but in contrast, is opened toward the paradoxical alterity of another measure. He expects the unexpected. Dialogic communication is an objective process - co-existence.

The problem of multi-ethnic and multi-confessional society, which is the most industrialized cultures of our time, is the underdevelopment of learning interethnic and interfaith dialogue. Upbringing dialogism of consciousness - one of the problems of the modern education system.

Tasks and methods. Psychologic dialogue.

Dialogic relations imply the fundamental equality of partners in intercourse, distinction and singularity of their points of view, orientation of each of them to active interpretation of own point of view with the partner, expectation for response and anticipation in own expressions, mutual subsidiary of positions, correlation of which is the aim of the dialogue. Overcome of fundamentally new product (idea, sense, relation) as the phenomenon of the creative synthesis may be the result of such intercourse. In this process, allocated technical and content sides.

Technical side of dialogism

In order, to communicate, besides knowledge of communication languages (as verbal, so non-verbal), it is necessary to observe some rules, which are attributed to the psychological skill of effective interaction. This is the ability to listen and comprehend others. Techniques of both was inculcated for study when the addressee was considered in capacity of the equal, impartial (with own goal) interlocutor.

Thus, any evolution starts with condition of comparative egocentrism and phenomenalism. On the one hand, subject perceives only those particularities of things, which are peculiarly evident, that is only several superficial characteristics

(phenomenalisms); on the other hand, it is not able to estimate influence of own position on the image of the perceivable thing; it cannot aim own intellectual instrument to itself to expose own knowledge (egocentrism) to critical examination.

Task of development lies in the fact to adopt amendment to this initial egocentrism and phenomenalism by two means. Phenomenalism gives way to the constructive: subject penetrates the object of own perceptiondeeper and more thoroughly. And egocentrism is substituted with reflection; subject repeatedly considers and reconstructs aspects of that object of thought, which has been "constructed" earlier, exposes initial presumptions on these aspects to critical analysis, in general, exposes own preceding acts of perception to research reflection.

Progress of knowledge never happens by means of simple addition of perceived subjects of new levels, as if more thorough knowledge was only addition of the earlier obtained less knowledge. Process of knowledge requires permanent reformulation of preceding points of view due to the process, which moves as back, so forward, constantly correcting initial systematic mistakes and thus, slowly moving forward. This corrective process is subject to definite rule of development, rule of decentralization. Cognitive egocentrism, according to opinion of Jean Piaget, relies on insufficient differentiation of own point of view from other possible points of view, instead of individualism, which precedes altruism (as in concept of Russo…). "However, I suppose that there exists cooperation with others (in cognitive regards), which teaches us to speak "in accordance with others", instead of simply with our own point of view" (Piaget: 189-193).

Communication with others becomes productive, if the rules of cooperative activity are observed: they concern perception, listening, speaking and personal readiness to dialogic inter-relations.

Thus, the inability to listen is a major cause of ineffective communication, as it is, it leads to misunderstandings, mistakes and problems. Sometimes it can be dangerous and even fatal.

Hearing is a difficult task. However, the fact that we can not hear, there are several reasons that are not always obvious.

Hearing - an active process requiring attention to what is meant. It requires constant effort and concentration on the subject of conversation. It is always easier to follow passively behind the speaker, giving him a lead in conversation. Reasons for not hearing multiple cause hearing. We do not listen to others because we are obsessed with ourselves, our experiences, concerns or problems. We do not listen just because you do not want to listen. We do not listen because the spontaneous rhythms of consciousness override our interests. If a hearing is not an arbitrary process (as in the case of involuntary attention), it requires a willful effort and skills. You are hardly going to listen attentively while in an excited state or if you have already formed a definite opinion on this issue. In addition, in a state of anxiety or uncertainty you may have a fear to hear what you least want to know.

Hardly you will be listened and someone who considers himself an expert of the topic and has a ready-made answers to all questions.

We do not even listen because we judge. After many years of clinical practice psychologists have come to this conclusion: one of the main reasons for ineffective listening is our addiction to judgments, assessments, approval and disapproval statements of others. We tend to judge everyone and everything that we see or hear, mostly because it affects us personally.

In other words, our first reaction - it's opinion about the events of our personal positions. Very often, however, the reaction is based on personal beliefs, is a serious obstacle to effective listening.

We do not listen well, because we just do not know how to listen. Many of us begin to learn to listen only when it becomes necessary or when they realize that it is in their interest.

As shown H o c k et t [1965], the hearing - is more complex organized structure than speaking, because it may include both acts of empathy (in relation to the speaker), insurance against errors, ritual silence, acts of memory. Therefore, the hearing should learn like any other activity, to learn the art hearing. And it's not by chance that in psychotherapy, where the hearing is an activity, have been developed techniques of active, rational, understanding hearing. At the same time, the hearing does not preclude active participation in the conversation. Otherwise, how it would possible the bilateral communication?

There is no the sender and the recipient of the messages in the dialogue, but there are two sides, the partners of a common cause: cooperation, supporter ship and mutual understanding. To understand the other, you should understand his/her values, his/her significance, get into his/her world. In the dialogue the other acts as the subject, as a person, as unique and as a full partner in dialogue.

It is important to note that the "natural" position of the listener does not exist: each culture or subculture develops a certain set of possibilities to influence the communication process through the installation of the listener and presents it as natural. Meanwhile, the larger the number of items owned by a specialist, the better he/she can play the role of the listener. And then there exemption from attaching special importance to such aspects as the understanding of the interaction, content, personality and attitude. Random knowledge of all hearing techniques provides "four kinds of freedoms" communicator: ffreedom from the understanding, freedom from the content freedom from the personality, freedom from the relationship [J. Enright].

Effective job that requires interaction with different people in every sphere of human activity may proceed at a certain minimum level of mutual trust and understanding, often outside the personal, but rather on the existential level.

"Psychologic"

Starting the dialogue implies readiness of the subject to be the individual, in other words, to express and confirm own individuality and unusualness, necessity for the other in continuation of the dialogue. Participation in the dialogue obliges to master the uncommon style of communication and thinking. Mutual understanding in capacity of obligatory condition lodges the requirement of pertinent to "dialogic sphere", sphere of "humanists". First humanists were so characterized by L.M. Batkin, the specialist in the field of Italian Renaissance: "Concrete social characters of humanists are various, as their function is universal: they are not "narrow specialists", but the specialists of culture in general. They are the bearers of nobility, identifiable with personal valor and knowledge… They are unified with openness of fate" (Batkin: 28).

Humanists presumed that each person is granted the possibility by the divine nature, to raise and become more or less exceptional, heroic, due to valor. The natural initial equality has been recognized on the way to transformation to the chosens. But, in order to become the chosen, you have to become the philosopher. And here, the first intellectuals of Europe recreated antique tradition of improvement, culturing the spirit by means of the word, actualization of possibilities, laid by the nature in the individual.

Interest to self I, admittance that there is no more important and attractive object for reflection than self "I", is one of the greatest traditions of antiquity, regenerated on the same territory after two millenniums. Concern for self and self-knowledge linked the antique philosopher with the renaissance intellectual.

Concern for self implies switching the glance, transfer thereof from the external environment to self. Concern for self assumes observation on own consciousness and realization acts. It as well implies the definite type of actions, implemented by the subject in regards with self, namely, action, with which he/she expresses concern for self, changes, clears, transforms and reorganizes himself/herself. In order to achieve this result, totality of practical skills is necessary, obtainable by means of immense number of exercises, which will have the long-term perspective in history of western culture, philosophy, morality and spiritual life. Techniques of meditation, memorization of the past, study of consciousness, and control over any idea at the extent of their emergence in consciousness are attributed thereto.

Michel Foucault, in the course of lection "Hermeneutics of the subject", discusses the problem of concern for self as the psychological-philosophical problem of interrelation of the subject with the truth. Foucault inculcates the number of concepts, discussing epimeleia/cura sui (concern for self), inasmuch as it is the sort of relations to self, to others, to everything in the world. "Finally, concept epimeleia contains code of laws, prescribing the method of existence of the subject, its attitude to the environment, definite forms of reflection, which, due to own characteristics, make the exceptional phenomenon

of this concept not only of history of ideas, but the history of subjectivity itself, or, history of practical application of subjectivity" (Foucault: 1991-285).

We halt on the concept parẽsia, which is directly related to upbringing of dialogism in the subject. The term paresia is so closely tied with choice, with the decision of the speaker, that Latin people justly translated it with the word libertas. Paresia is liberty of the speaker.

The depth essence of paresia constitutes identity of the subject of expression and subject of behavior. This identity exactly allows and gives possibility to go beyond the scope of the proper and traditional forms in the speech, to speak irrespective of resources of rhetoric, which, in the event of necessity, may be used for the purpose to alleviate perception of what is spoken.

Paresiast is characterized with the following features:

A. Sincerity.

Accepting paresia, the paresiast expresses everything, him /her thinks of: he/she does not conceal anything, in the speech, he/she totally reveals own heart and mind to others. The word "paresia" indicates to special type of relations between the speaker and his/her speech. Using paresia, the speaker utterly clearly lets know that he/she expresses own opinion. Thus, specific "verbal activity" of paresiastic statement becomes: "I am the one, who presumes this or that".

B. *Truth*.

Paresiast not only sincerely expresses own opinion, but the opinion itself is the truth. He says the truth, which he is aware of. Thus, the second characteristic of paresia is total coincidence between the persuasion and the truth. Coincidence between the persuasion and the truth may be achieved in verbal activity – in paresia. There does not exist the problem of achievement of the truth in the Greek concept of paresia, inasmuch as possession of the truth may be provided with availability of definite moral qualities: if a person has necessary moral qualities, it serves the evidence of his access to the truth – and vice versa. "Paresiastic game" implies that the person is the paresiast, who has own moral qualities, necessary for perception of the truth first of all, and secondly, for conveyance of this truth to others. And if still there is some "evidence" of verity of paresiast, then it is his courage. The fact, that the speaker expresses some dangerous idea, contradicting with the opinion of majority, is the true sign that he is paresiast.

C. *Danger*.

Paresia itself is tied with expression of courage vis-à-vis danger. Paresiast is the one, who runs risks. Danger in paresia is always related to the fact that declared truth can hurt or infuriate the interlocutor. The utmost form of expression of truth takes place in the "game" of life or death.

D. *Criticism*.

Paresia is the sort of criticism, aimed either to another, or to self, but always realizable in the situation, when the speaker or the confessor is in the subordinated situation with regard to the interlocutor.

E. *Duty*.

The last characteristic of paresia is the following: speech-out of the truth in paresia is considered as duty. "If we sum up the above-mentioned, then paresia is such sort of verbal activity, within the scope of which, the speaker sets the specific attitude to the truth by means of sincerity, the definite attitude with own life by means of danger, the special attitude to self and other people by means of criticism (self-criticism or criticism of others) and the specific attitude to moral law by means of liberty and duty. To be precise, paresia is the verbal activity, in which the speaker expresses own personal relation to the truth and risks with own life, as he/she supposes as duty to utter the truth, in order to make people better or help them (and himself). Using paresia, the speaker uses own liberty and prefers sincerity than convincingness, truth than lie or silence, death menace than life and safety, criticism than flattery, and moral duty than egoism and moral indifference" (Foucault: 2006, 24-23).

For paresia typical is dialogue, consisting of questions and answers, that is, the dialogue is the basic technique of playing the paresiastic games. For instance, we can find the idea at Seneca, that individual conversations best facilitate the true expressions and speaking the truth, inasmuch as in such conversations we can do without the rhetoric tricks and devices.

Thus, according to M. Foucault, the subject is not some natural essence, which is born together with the human, and then is only revealed during the life. Foucault lodges subjectivity as some dynamic form, in which the great number of subjects may exist, and this fact prejudices our conviction in possibility of existence of some unified self-identity subjectivity, stabile in time and space. Such possibility of subjectivity allows the subject to separate from himself, develop relations with the present, adjusted, set "I". Separating frequently identifiable concept of subjectivity and identity, Foucault represents subjectivity as aesthetics of self: "We can interact with ourselves as the master, craftsman, artist, which from time to time, ceases work, revises the implemented job, reminds to himself about the rules of own arts and compares the implemented currently with these rules" (Ibidem: 141). Metaphor of the artist, which stops working, moves back, stands far and estimates what he is doing, according to the principles of his profession, allows catching the minor differences, which become plain by the habit, created with uninterrupted perception.

Identity reflects totality of more objective system of social (imperious relations) coordinates (moral, political), with which the definite individual correlates himself. If a person actually does not possess resources to resist the power practice, then games with

own subjectivity preserve possibility, due to technique of concern for self, to fix, sustain, or transform subjectivity against the aims, and it implies permanent changeableness of the subject in definite interval of time. Such aesthetic provides with possibility to choose own life-style without any limitations and responsibility for this choice. Subjectivity implies availability of choice any time. Ability to choose is though as one of the essential characteristics of the formulated subject.

Here truth serves as the means, due to which a person can construct himself and give himself an account of what has happened. The truth is the special type of knowledge of self, current situation.

Dialogic listening skills, understanding, responsibility for own words allow a person to engage in "deep" dialogue, thus being included in a meaningful process of cultural interchanges

The content side of the dialogue. In-depth communication

The concept of deep communion was formed in opposition to "instrumental" communication, in which any intercourse is considered only as a means to get something useful. When others are accepted only under the criterion of communication utility for themselves to meet their needs, for taking them under his standard. In-depth communication, according to G.Batishcheva, purely ontological, objective process - co-existence. When to be is meant to communicate.

In the preliminary description of such co-existence is defined through the universal, the category of deep cultural communication. Firstly, this statement of peace: respect for all that exists independently of any proper measures. A truly human life is not in the statement itself - individually or collectively - but to be again and again. Deep communion, G. Batishcheva, purely ontological, objective process - co-existence. When to be is meant to communicate. Secondly, this is co-ownership: the unity of origin of all possible actors in the universe and at the same time the unity of the universal creative purpose. "Thirdly, it is an absolute priority over the relative, the highest over the lowest, more perfect over the less - and strict adherence to this senses of hierarchy with all life and every holistic responsible act, therefore, all the life of a single complex act.

Fourth, it is the position nonselfmeasuring: for no one can take such a center, none of the subjects do not have the top - but accepts all other initially dominantly on him, on his actual existence. This is the position of principle no self-centric, non-anthropocentrism. Fifthly. Prefixed the dignity of each other in the implicit and virtual layers of his being, his ability to be otherness. It is particularly important to carry out this policy in relation to the child: to respect it is not subject to cash his merits and achievements, of which there is little and that will hardly soon, but regardless of its merits and the finished result. Mental-spiritual world is more than any of the results. Such anticipatory respect - including the forgiveness - of others.

Sixth. Creativity is a free gift of the meeting, a gift inter subjectivity. Seventh. Co-creativity: the creative part in solving increasingly difficult problems of Universal cosmogenesis, in devotional service to it, in the value devoted to it and acceptance of authorities of such service and such devotion. This, of course, involves not merely hostile climate - the spirit of polyphonic cooperation [Batishchev: 46-51]. "Here person do not says something about something, but is himself, not interprets, does not inspire, but also reveals the truth, even beyond the interpreted - all as is! Here he doesn't ask for something, and himself questioned - problematizing himself as an opportunity for another. Here he asks for nothing, not to impose anything on anyone, is not projected onto another measure of his but, in contrast, is opened toward the paradoxical alterity of another measure. He expects the unexpected. Here, in deep communion, the human word, in a rare act for current times and unusual features - the voice of a holistic action;

it is word-deed, this is a revealing feature of addressing its existence in another. This is just the rare case when the word is already a matter of doing ... " [Batishchev: 44-45].

Prospects

Dialogism of consciousness has been the subject discussion in philosophy, psychology, cultural studies XX century. The essence of human is revealed only in the dialogic relation of man to another man, "I - You", which differs radically from the monologue, the cognitive, the utilitarian attitude, "I - It. »The dialogue is carried out only between individuals, but the identity arises only in the dialogue. Communicative aspect of dialogue characterizes the mechanisms of interaction and interface points of view, understanding other views, a compromise or creative solutions to the mismatches and enrichment on the basis of this world view of all participants in the dialogue. Rosenstock-Huessy called it the union of the times, i.e. getting into the common cultural space ("form a united mind, a common truth and a common culture"). If we consider that we all live in different times, the dialogue is a titanic task, requiring a volitional effort and cultural skills. These are the skills to overcome their time constraints and may be considered as logic of dialogic behavior.

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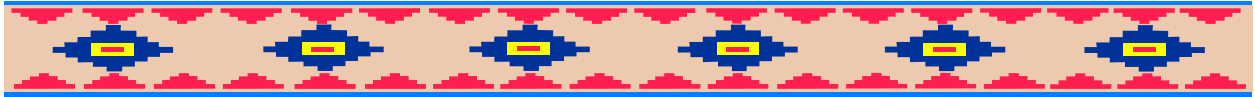
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TOLERANCE AS A FACTOR OF INTERCULTURAL ADAPTATION OF FOREIGN STUDENTS

Introduction

Peoples' Friendship University of Russia (PFUR) is a unique educational space in which the representatives of about 140 countries of the world (450 peoples and nationalities) are trained. The mission of PFUR is to unite the people of different nationalities, races and religious beliefs with the help of knowledge, and also to educate the youth capable to work in any country of the world successfully and to show their creative abilities in the conditions of the interrelation of civilizations and the variety of the modern society. The major condition of achieving these purposes is the tolerant educational environment to create which much is being done on the part of the teachers, employees, administration of university, public and national organizations in PFUR.

Since 2009, within the framework of development of the theme "Intercultural adaptation of foreign students in Russia: diagnostics and ways of optimization" the complex studying of the strategies, mechanisms and results of adaptation of foreign students of PFUR has been carried out by the staff of the Scientific - educational center of psychological and pedagogical researches of PFUR. One of the main objectives of the research is to reveal the specificity of the psychological factors connected with the success of intercultural adaptation of the students from different parts of the world. The received data are necessary for developing targeted programs on optimization of the adaptation of foreign students to training in Russia. At the same time the specificity of tolerance which is the integral condition of the initiation, maintenance and development of contacts of the person with the representatives of "other"

("alien") social groups, i.e. the major condition of the effective intercultural communication and adaptation has been investigated [1; 2; 3; 4; 5; 6 etc].

Methodology

The aims of our study:

1) To compare the level of tolerance of foreign students PFUR from different regions of the world;

2) To reveal connection between the parameters of tolerance and intrcultural adaptation of foreign students PFUR from different regions of the world.

The basic hypothesis:

- The rates of tolerance (especially ethnic and communicative tolerance) positively related with the efficiency of Intercultural adaptation of foreign students PFUR from different regions of the world.

In our research the tolerance was measured by two instruments:

– The express-questionnaire "The Index of Tolerance" by G.U.Soldatova, O.A.Kravtsova, O.Ye.Khukhlaev, L.A.Shajgerova [6], which includes three scales: ethnical tolerance, social tolerance, tolerance as a personal trait and also allows to estimate the general index of tolerance.

– The technique "General communicative tolerance" by V.V.Boyko [6], which includes 9 scales and the general index of communicative tolerance (intolerance). High rates on each scale indicate a high intolerance in communication.

The Questionnaire of adaptation of the person to the new socio-cultural environment (APSCE) by L.V.Yankovsky [7], in T.G.Stefanenko, M.S.Panov's modified version was used to define the features of intercultural adaptation of foreign students. This Questionnaire includes six scales:

– The first three (contentment, interactivity, conformality) correspond to rather "positive" intercultural adaptation indicators;

– The last three (depression, nostalgia, alienation) indicate certain adaptation problems.

The Kruskal–Wallis non-parametrical criteria and Analysis of Variance (MANOVA) was used to define differences between the indicators of tolerance in the subgroups of students from different regions.

The relations between the parameters of tolerance and intercultural adaptation were revealed with the help of the correlation and factorial analysis.

351 respondents took part in the research – 189 young men and 162 women from five parts of the world: Latin America, Asia (China), the Arabian countries (the countries Near and Middle East), Africa, the CIS (by the example of the countries of the Central Asian region). All the respondents were the first, second and third year students of various faculties of PFUR.

Study

First, we compare the tolerance level of students from different regions.

The results of technique "Index of tolerance" are presented in the Table 1.

Statistical evaluation of differences of technique "Index of tolerance" indicators between subgroups of students from the researched regions

TOLE-RANCE	MEAN					Kruskal-Wallis Test, P-Value	Analysis of Variance P-Value
	Africa	Arabian Countries	China	Latin America	Central Asia		
Ethnical	**22,9**	**22,0**	**25,3**	**24,1**	**26,4**	**0,001**	**0,003**
Social	**26,4**	**24,6**	**28,9**	**27,5**	**27,9**	**0,005**	**0,020**
Personal	24,0	22,3	24,3	24,9	25,1	0,102	0,173
General index	**73,4**	**69,0**	**78,6**	**76,6**	**79,5**	**0,002**	**0,019**

Note: The differences are statistically significant at a level no lower than 0.05 are marked with gray background and bold

Statistically significant differences were discovered in ethical tolerance levels of the students from the studied regions. The student from Africa and Arabian countries showed the lowest tolerance levels, while the students from China and Central Asian Region showed the highest levels of tolerance. Also, we discovered statistically significant differences in social tolerance levels, Arabian students showing the lowest levels of tolerance and students from Latin America, Central Asian Region and China showing the highest levels of tolerance.

Statistically significant differences were also discovered in the general index of tolerance levels. Students from Arabian countries showed the lowest levels of tolerance and students from Latin America, Central Asian Region and China showed the highest levels of tolerance. African students showed medium levels of tolerance.

Foreign students from all studied region showed medium levels of tolerance that were estimated using "The Index of Tolerance" questionnaire. Although Arabian students showed relatively lower levels of ethnical, social and general tolerance, while students from Latin America, Central Asian Region and China showed relatively higher levels of tolerance. As a result, Arabian students are expected to show intolerant attitude toward students from other ethnical groups, minorities, their opponents, etc. African students showed similar attitude (especially regarding interethnic relations). Students from Central Asian Region showed the highest levels of ethnical, social and interpersonal tolerance.

The results of technique "General communicative tolerance" are presented in the Table 2.

Significant differences between students from different regions were discovered on the first scale, "Aversion or lack of understanding of identity of another person". Chinese students

got relatively higher results on that scale, which means that they will show more intolerant attitude to individual manifestations of their partners (slowness or restlessness, originality or irregularity, etc.).

Significant differences between students from different regions were also discovered on the second scale, "Using oneself as a benchmark when evaluating other persons' behavior and mentality". Students from Central Asian Region got the lowest results, which means they will less likely react negatively in case their partner is different from them (different intellectual level, being more or less initiative in communication, etc.)

Table 2

Statistical evaluation of differences of technique "General communicative tolerance" between subgroups of students from the researched regions

COMMU-NICATIVE TOLERA-NCE	MEAN					Kruskal-Wallis Test, P-Value	Analysis of Variance P-Value
	Africa	Arabian countries	China	Latin America	Central Asia		
Scale 1	**5,39**	**5,89**	**7,08**	**5,42**	**5,06**	**0,00**	**0,001**
Scale 2	**5,93**	**5,95**	**6,19**	**6,07**	**4,51**	**0,02**	**0,017**
Scale 3	6,22	6,49	6,90	6,72	5,64	0,13	0,208
Scale 4	**6,39**	**7,05**	**5,11**	**6,84**	**5,13**	**0,00**	**0,004**
Scale 5	**5,95**	**5,86**	**6,40**	**6,48**	**4,83**	**0,04**	**0,040**
Scale 6	5,99	6,34	5,89	5,81	5,03	0,09	0,267
Scale 7	**5,38**	**6,10**	**6,17**	**6,25**	**4,83**	**0,00**	**0,032**
Scale 8	**5,81**	**5,49**	**5,96**	**6,69**	**3,83**	**0,00**	**0,000**
Scale 9	**5,24**	**5,51**	**5,49**	**5,93**	**4,04**	**0,02**	**0,023**
General Index	**52,31**	**54,69**	**55,20**	**55,60**	**42,9**	**0,00**	**0,006**

Note: The differences are statistically significant at a level no lower than 0.05 are marked with gray background and bold

Great differences between students from different regions were discovered on the fourth scale, "Being unable to hide one's unpleasant feelings when confronting non-sociable partners". Chinese and Central Asian students got the lowest results, which means that they will likely hide their negative emotions; Latin American and Arabian students got higher results (they do not find hiding their true negative feelings toward their partners necessary).

Significant differences between students from different regions were also discovered on the fifth scale, "The urge to change or correct some of the partners' traits". Central Asian students got the lowest results; they do not tend to make offending comments on someone's behavior in order to make said behavior better.

Significant differences between students from different regions were also discovered on the seventh scale, "Being unable to forgive other persons' mistakes, their awkwardness or accidental troubles they cause you". Central Asian students got the lowest results, they do not tend to feel offended and maintain that feeling for a long time, if the original offence has been accidental. Significant differences between students from different regions were also discovered on the eighth and ninth scales, "Being intolerant to physical or mental discomfort caused by other persons" and "Being unable to accommodate to the other persons' nature, habits and desires" respectively. The

differences are similar: Central Asian students got the lowest results (the lowest comparing to the other scales) which significantly differ, pairwise, from the results of the students from other regions. That means that Central Asian students are more attentive to their partners and adaptation to "difficult" partners is easier for them. Significant differences between students from different regions were also discovered in the total overall index of communicative tolerance. The differences are similar to the aforementioned: Central Asian students have the lowest index (42,9) which differs, pairwise, from the total indexes of the other students (52,3 – 55,6).

Such a way, students from Central Asia, in most cases are characterized by higher rates of tolerance toward partner in the communication. This data are correspond to results obtained by the previous method ("Index of Tolerance").

Next we analyzed the correlation between ethnical, social and personal tolerance and the Indicators of Intercultural Adaptation. Table 3 represents the result of the correlation analysis.

Table 3

Correlation coefficients of Indicators of Tolerance and Intercultural Adaptation for Foreign students in the subgroups

Indicators of Inter-cultural Adaptation	Indicators of Tolerance			
	Ethnic	Social	Personality	General Index
Students from Africa (n=61)				
Contentment	**0,47**	**0,26**	0,04	**0,35**
Interactivity	**0,39**	0,20	**0,25**	**0,45**
Conformality	**0,35**	0,16	0,15	**0,37**
Depression	0,12	-0,11	0,07	0,07
Nostalgia	**0,45**	0,06	**0,32**	**0,42**
Alienation	**0,25**	0,06	0,21	0,21
Students from the Arabian countries (n=81)				
Contentment	**0,23**	**0,25**	**0,35**	**0,30**
Interactivity	**0,34**	**0,39**	**0,43**	**0,48**
Conformality	**0,24**	0,21	**0,37**	**0,33**
Depression	0,17	0,21	**0,23**	**0,28**
Nostalgia	0,14	0,14	**0,22**	0,21
Alienation	0,03	0,10	**0,23**	0,14
Students from Asia (China) (n=80)				
Contentment	0,10	**0,23**	**0,28**	**0,31**
Interactivity	**-0,23**	**0,36**	-0,02	0,07
Conformality	**-0,26**	**0,34**	0,19	0,15
Depression	0,07	**0,27**	**-0,22**	0,10
Nostalgia	-0,21	0,12	0,17	0,08
Alienation	-0,10	0,11	-0,11	0,00
Students from Latin America (n=69)				
Contentment	**0,24**	0,0983	0,1371	0,22
Interactivity	0,21	**0,27**	**0,29**	**0,35**
Conformality	**0,42**	**0,26**	**0,31**	**0,45**
Depression	-0,01	0,09	0,12	0,05
Nostalgia	**0,31**	**0,35**	**0,34**	**0,37**
Alienation	-0,10	0,13	**0,26**	0,10
Students from the Central Asian region (n=56)				
Contentment	-0,00	-0,06	0,09	-0,02
Interactivity	-0,07	0,02	-0,07	-0,06
Conformality	0,10	0,15	0,15	0,14
Depression	-0,02	0,10	-0,04	-0,02
Nostalgia	0,23	**0,27**	0,12	0,23
Alienation	-0,02	0,17	-0,14	-0,01

Note: The Correlation coefficients are statistically significant at a level no lower than 0.05 are marked with gray background and bold

There are 12 significant positive correlations between indexes of tolerance and adaptation indicators in the African students' subgroup, most of them between "positive" indicators contentment and interactivity. The general index of tolerance positively correlates with all the "positive" scales (contentment, interactivity, comformality). These correlations mean, that African students whose tolerance indexes are higher have higher levels of adaptation.

There are 15 significant positive correlations between indexes of tolerance and adaptation indicators in the Arabian students' subgroup, 9 of them between "positive" indicators contentment, conformality and interactivity. The general index of tolerance also positively correlates with all the "positive" scales (contentment, interactivity, comformality) and also with the depression scale. That means that Arabian students whose tolerance indexes are higher usually have higher levels of adaptation. However, students with more developed personality toleration may sometimes experience feelings of abandonment, loneliness, homesickness. It is also curious, that this subgroup showed relatively the lowest indexes of toleration in course of comparative analysis.

It is revealed statistically significant 9 correlations between adaptation and tolerance scales in a subgroup of the Chinese students. The general index of tolerance (as well as indicators of social and ethnic tolerance) is positively connected with contentment. Ethnic tolerance is negatively connected with interactivity and conformality. It is possible to explain it as follows – at more expressed tolerant installations in sphere of interethnic interaction (which are high enough at students from China) they are to a lesser degree inclined to contact and submit to the majority which, probably, not always divides the given tolerant installations.

It is received 13 significant positive correlations between adaptation and tolerance scales (the majority of them with "positive" parameters of adaptation interactivity and conformality, and also with nostalgia, which the previous analysis has shown, is positively connected with "positive" parameters of adaptation) and the general index of tolerance is positively connected with interactivity, conformality and nostalgia, and contentment – only with ethnic tolerance in a subgroup of students from Latin America. As a whole, as well as in subgroups of the African and Arabian students, it is possible to say that the Latin American students with more expressed tolerant installations in different spheres, as a rule, better adapt for the new socio-cultural environment.

As appears from the table, it is received only one significant correlation of scales of the express-questionnaire "The Index of Tolerance" with adaptation indicators: social tolerance positively correlates with nostalgia in a subgroup of the Central Asian students. Hence, a subgroup of students from Central Asia, which as the previous analysis has shown, has also the most rather high indicators of tolerance and the most rather high indicators of the adaptation, the given parameters are rather independent. Most likely, other factors are more essential connected with the process of adaptation in this case.

The comparative analysis has shown that there is no correlation which would repeat in all five subgroups of students. Nevertheless, it is possible to tell about positive communication of

various aspects of tolerance (including its general level) with "positive" parameters of intercultural adaptation: contentment, interactivity, conformality (positive communications repeat in three regions more often).

This conclusion is supported by results of factor analysis. In most cases, indicators of tolerances are included in one factor with the parameters of intercultural adaptation.

Table 4 represents the result of the correlation analysis of indicators of Communicative Tolerance and Intercultural Adaptation.

20 significant correlations between indicators of communicative tolerance and adaptation are received in a subgroup of the African students. The majority of them are between tolerance indicators (intolerance) and depression, alienation. The general sense of the given correlations consists that the African students less tolerant in the course of communications (more categorical, intolerant, not accepting the individuality of the partner, not able to forgive others, etc.) have more problems in the course of the adaptation, connected with negative emotional experiences, sensations of disconnection, forlornness, etc.

13 significant correlations between scales of used techniques are revealed in a subgroup of the Arabian students. Substantially given communications mean that, as well as in the previous group, the Arabian students less tolerant in the course of communications, have more problems in the course of the adaptation, connected with emotional experiences, sensations of disconnection, inability to come into contact to associates, etc. In whole, connection of communicative problems (first of all, connected with «an extension from above» in the course of dialogue) with difficulties in intercultural adaptation proves to be true in the given subgroup.

14 significant correlations between scales of the given techniques are revealed in a subgroup of the Latin American students. The substantial sense of the given correlations consists that (as well as in a subgroup of the African and Arabian students) the Latin American students are less tolerant in the course of communications, have more problems in the course of adaptation. Accordingly, positive relation of communicative intolerance with difficulties in intercultural adaptation proves to be true in the given subgroup.

22 significant correlations between indicators of communicative tolerance and adaptation are established in a subgroup of the Chinese students. The first scale "Aversion or lack of understanding of identity of another person" negatively correlates with contentment and positive correlates with depression, alienation. In this case character of communications corresponds to the tendency revealed in other subgroups – the Chinese students, at whom misunderstanding and aversion of individuality of another are more strongly shown, as a whole, adapt worse and have more problems in this process. The third scale of a technique "Being conservative when evaluating other persons" positively correlates with depression, alienation. Accordingly, it is possible to say that the more categorical Chinese students in estimations of others have more problems in the course of adaptation. However, on the fourth scale "Being unable to hide one's unpleasant feelings when confronting non-sociable partners" negative correlations are received both with interactivity and conformality, and with depression, alienation.

Table 4

Correlation coefficients of Indicators of Communicative Tolerance and Intercultural Adaptation for Foreign students in the subgroups

Scale Com. Tolerance	Intercultural adaptation					
	Contentment	Interactivity	Conformality	Depression	Nostalgia	Alienation
1	2	3	4	5	6	7
Students from Africa (n=61)						
1	**-0,32**	**-0,26**	-0,23	**0,28**	-0,07	**0,29**
2	-0,16	-0,24	**-0,32**	**0,33**	**-0,28**	**0,23**
3	-0,17	-0,15	**-0,30**	**0,31**	-0,24	**0,25**
4	-0,08	-0,13	-0,20	**0,38**	-0,12	**0,27**
5	0,10	0,06	-0,11	**0,20**	-0,10	0,06
6	-0,00	-0,07	-0,11	**0,30**	-0,16	0,17
7	-0,00	0,03	-0,02	0,20	0,05	0,13
8	**-0,27**	-0,11	-0,18	**0,33**	**-0,25**	0,08
9	0,11	-0,05	-0,11	0,04	-0,07	0,07
General Index	-0,08	-0,14	**-0,25**	**0,41**	-0,24	0,25
Students from the Arabian countries (n=81)						
1	0,06	-0,07	-0,07	**0,28**	0,13	**0,37**
2	0,08	-0,03	-0,00	-0,01	0,07	0,03
3	0,12	0,04	0,00	**0,28**	**0,24**	0,19
4	0,01	0,01	-0,03	**0,26**	0,10	**0,33**
5	-0,00	-0,03	0,03	0,13	0,04	0,13
6	0,06	0,10	0,04	**0,31**	0,08	0,18
7	-0,00	0,02	0,02	0,15	0,02	**0,32**
8	-0,03	-0,07	-0,12	**0,32**	0,10	**0,36**
9	0,00	0,00	0,07	**0,37**	0,16	0,12
General Index	0,08	-0,00	-0,01	**0,23**	0,11	**0,25**
Students from Latin America (n=69)						
1	0,07	0,01	**0,24**	0,19	-0,04	0,06
2	0,03	-0,00	0,05	**0,27**	-0,09	0,09
3	-0,08	-0,00	0,18	0,20	0,11	0,16
4	0,05	0,09	0,11	0,10	-0,03	0,07
5	0,05	0,14	-0,00	**0,47**	-0,11	**0,24**
6	-0,05	-0,01	-0,08	**0,38**	-0,10	**0,27**
7	0,02	0,22	-0,11	**0,27**	-0,05	**0,31**
8	-0,03	0,21	-0,20	**0,27**	-0,18	**0,36**
9	0,10	0,11	-0,02	**0,27**	-0,11	**0,25**
General Index	-0,02	0,05	-0,05	**0,35**	-0,16	**0,29**
Students from Asia (China) (n=80)						
1	**-0,35**	0,03	-0,14	**0,26**	-0,05	**0,43**
2	-0,03	-0,05	0,05	-0,20	-0,11	-0,21
3	0,019	0,21	0,13	**0,26**	0,01	**0,29**
4	-0,09	**-0,30**	**-0,23**	**-0,42**	0,00	**-0,33**
5	**-0,24**	-0,13	-0,09	-0,20	0,14	-0,10
6	-0,11	**-0,34**	**-0,25**	**-0,45**	-0,08	**-0,44**
7	-0,09	0,01	0,09	-0,00	-0,00	0,07
8	**-0,23**	-0,16	-0,12	0,02	0,07	0,14
9	-0,18	**-0,42**	**-0,29**	**-0,38**	0,03	-0,21
General Index	**-0,31**	**-0,32**	**-0,26**	**-0,27**	0,04	-0,06
Students from the Central Asian region (n=56)						
1	0,03	0,09	0,17	0,17	**0,28**	0,10
2	0,06	0,05	0,05	0,10	0,18	0,06
3	0,14	0,04	0,12	0,07	0,11	0,04
4	0,08	0,09	0,05	-0,02	0,03	0,01

1	2	3	4	5	6	7
5	0,07	0,01	0,05	0,14	0,16	-0,10
6	0,07	-0,05	-0,00	0,20	0,09	0,14
7	-0,13	-0,14	-0,03	0,14	0,25	0,01
8	0,11	0,05	-0,05	0,08	-0,21	0,09
9	0,06	-0,14	0,01	0,14	0,09	0,09
General Index	0,05	-0,01	0,06	0,13	0,16	0,04

Accordingly, the more Chinese students are inclined to hide, not to show the feelings in the course of communications (that is peculiar to their cultural specifications), the more they have an aspiration to cooperate with a new environment, to follow norms of the majority, and there are arisen less problems in communications with associates in the course of adaptation, so there are more strongly shown emotional problems, feelings of depression, forlornness, enclosure. As a whole, such students are less satisfied by adaptation process. It is possible to assume that those students who hide the feelings more, "hold experiences in themselves", outwardly "are better entered" in a social environment, but internal endure the problems, which are difficult for sharing with associates, much more strongly. But students who rather more strongly can show the feelings (including negative) in the course of communications, i.e. not to follow the standard norms in their culture, probably, have more problems at interaction with associates, but have less internal emotional problems. Probably that it is a question of the Chinese students who prefer "individual" style of adaptation, cooperate with compatriots (as it is usually accepted at Chineses) less, and they are guided by norms of a new social environment more. Similar character of correlations is received and on the sixth "The urge to make a partner "better" by overpowering him" and the ninth "Being unable to accommodate to the other persons' nature, habits and desires" scales: negative correlations both with interactivity, conformality and with depression, alienation. The total indicator of the general communicative tolerance negatively correlates as with contentment, interactivity, conformality and with depression. That is the Chinese students are less tolerant in the course of communications, as a whole, better adapt for a new environment, but more strongly endure depression, disconnection, more strongly miss the motherland. Thus, it is possible to tell that in group of the Chinese students communicative tolerance, certainly, is connected with features of their intercultural adaptation. However, as process of communications in the Chinese culture has certain features, character of the given communications not always corresponds to the tendencies revealed in other subgroups of foreign students. It is possible to assume also that the part of the Chinese students prefers to adapt together, "in" the ethnic group (it is possible owing to large number of the Chineses, trained in Russia), and some – choose "individual style of adaptation". Hence, in the course of working out of various communicative trainings for the Chinese students it is necessary to develop for them additional exercises, taking into account ethnopsychological specificity.

It is revealed only one significant correlation between scales of used techniques in a subgroup of students from Central Asia. It testifies to relative independence of indicators of communicative tolerance and adaptation in group of students of Central Asia.

The comparative analysis of correlations has shown that there is no communication which would repeat in all five subgroups of students, but positive relations intolerant communicative installations with depression and alienation are most steadily shown. It is possible to say that in most cases foreign students with more tolerant communicative attitudes (aspiration to understand and accept individuality of another, tolerance to features of the partner, absence of desire it to re-educate, adjust to itself, etc.) have less problems in the course of intercultural adaptation. There is more strongly pronounced specificity of communications in general and intercultural communications, in particular, in a subgroup of the Chinese students that it is necessary to consider by working out of communicative trainings.

Conclusion

In the course of research the following was revealed:

– The level of tolerance, as a whole, is one of the positive factors of intercultural adaptation (especially for the students from Africa, the Arabian countries and Latin America);

– There is a certain specificity of the relations of investigated parameters in the subgroup of Chinese students;

– It is necessary to disclose the factors, connected to adaptation parameters more closely than tolerance in the subgroup of students from Central Asia.

On the basis of the received data the programs of individual and group psychological and pedagogical work with the foreign students of PFUR from the different regions, aimed at developing in them the tolerant attitudes to different cultures in general, to the Russian culture, in particular, towards accepting the variety of the world around, forming tolerant communicative attitudes are being developed at the moment.

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DEVELOPMENT OF SOCIAL TOLERANCE OF HIGH SCHOOL STUDENTS THROUGH THE SPECIAL COURSE "CULTURE OF ETHNO-CONFESSIONAL RELATIONS"

From the XX-th century middle in many countries of the world, multinational on the structure, against the global integration processes, amplifying internationalization of cultures and unification of a way of life, strengthening of a role of the ethnic factor is observed. Ethnic revival, as the process, accenting value of ethnocultural experience, undoubtedly, positive tendency in development of public consciousness. At the same time, it is necessary to recognize that the phenomenon of ethnic revival, at adverse socially – political climate leads to ethnocentrism strengthening, provokes open ethnic intolerance. The wave of the mass youth collisions which have swept across Russia on ethnoconfessional soil in December, 2010, has shown emergency of acceptance of immediate measures of the state support to development of tolerance and xenophobia counteraction, and at the same time, full confusion of the authorities before a problem, absence of any constructive offers on its overcoming. At a meeting with a management of both chambers of the Federal meeting, followed events on a Manezhnaya Square, president Dmitry Medvedev has charged to parliament to join in the decision of international problems of Russia, but as it is noted in comments of mass-media to the given meeting, "adequate" readiness for the decision of international questions, demonstrated only the speaker of upper chamber FS Sergey Mironov, who suggested to accept the special law on the national policy, interfering distribution of ethnic nationalism. The majority of members of parliament, including the speaker of the State Duma and heads of political fractions of the Communist Party of the Russian Federation and LDPR has taken of

obviously speculative position on this point in question, resting or on «humility of Russian people on the native territory», or on especial «tolerance of Russian culture in relation to foreigners» [1]. Political scientists need to ascertain only feebleness and "observant tactics" the authorities at international questions [2]. The majority of analysts converges, that actions of the authorities will be limited to creation of special governmental bodies, working out and financing of the next federal programs which are not allowing on a step to come nearer to a solution of a problem of an ethnoconfessional conflictness. According to the director of the center of ethnopolitical researches of Emilja Paina and the director of institute of ethnology and anthropology of the Russian Academy of Sciences of Vladimir Zorin any federal program can't become the effective tool of counteraction to ethnopolitical extremism until will get public support [3]. In our opinion, the problem of formation of interethnic tolerance as factor of counteraction of xenophobia and ethnic extremism should be solved, first of all, within the limits of traditional public institutes. In present Russian conditions in counteraction to racial, ethnic and religious extremism measures of educational character should play the major role. The institute of average and higher vocational training should become certainly, key institute in formation of ethnoconfessional tolerance. Only within the limits of the given institute probably realization of purposeful pedagogical influence on interethnic installations of the youth today defining a vector of development of interethnic relations in the Russian society. In spite of the fact that readiness for display of racial, national and religious tolerance and readiness for interaction in the multicultural environment of a modern society is defined as one of key socially – personal competences in an average and vocational training cut, educational standards of new generation don't provide the separate subject matter directed on its mastering. In our opinion, formation of the given competence should be realized, first of all, in the subject form which basis the discipline «Culture of ethnoconfessional relations» can make. The Training course "Culture of ethnoconfessional relations" is devoted a problem of search of historical, philosophical, psychological bases of peaceful co-existence of people different ethnic and cultures of religions. Methodologically the course is based on the concept of positive ethnoconfessional identity, as the factor of peace and stable coexistence of different ethnic subjects. Positive ethnoconfessional identity of the person acts as balance of tolerance in relation to own both to other ethnic and religious groups when the natural love to the people is accompanied by an openness and readiness for interethnic contacts and high culture of interethnic dialogue. Formation of ethnoconfessional tolerance in aspect of positive ethnoconfessional identity represents the purpose of a course realized through mastering by theoretical knowledge and practical skills in the field of designing of models of tolerant behavior in intercultural (interethnic and interconfessional) contacts. Studying by students of discipline «Culture of ethnoconfessional relations» will allow them:

- To comprehend laws of course of ethnoconfessional processes in the modern world;

- To develop understanding of essence and the reasons of ethnoconfessional conflicts, and to master their influences on life and development of a society methods of their preventive maintenance and optimization at a stage of latent intensity;

- To bring up the valuable relation to ethnic and religious cultures of the multinational state;

- To master methods and technologies of research and formation of ethnoconfessional tolerance of the person and groups.

Methodological principles by working out of the given course are: Integrativity, practical orientation, activity and the personal approach in training.

Integrativity in the concept of the course «Culture of ethnoconfessional relations» allows to overcome subject limitation of such disciplines as "Ethnoconflictology", «Cross-country - cultural communications», "Ethnopsychology" and "Ethnosociology", «World cultures and religions», etc. the Course covers a wide range of the phenomena from various areas of human sciences, the ethnoconfessional relations focused round a problem. In the course maintenance thematic blocks are allocated: the block covering a problematics of transformations of ethnic and religious identity in the modern globalized world; the block devoted to questions of ethnic outlook, attitude and mentality; the block describing a problematics of ethnoconfessional conflicts in aspect of the reasons of their occurrence, specificity and settlement ways; the block staticizing a problematics of cultural, legal and economic consequences of migratory processes.

Practical orientation of course assumes accent on training through active methods, such as the analysis of cases, group discussions, the content – analysis of video data, psychodrama method. The special place in a course should be taken away to trainings cross-country – cultural skills, to allowing subjects of training to get into knowledge of ethnospecific features of culture of the different people (ethnic norms, traditions, customs). The activity approach in training means an orientation on the decision of problem problems, and in a course «Culture of ethnoconfessional relations» can be realized through research work, problem designing. It follows from this that the important place in the course maintenance should be taken away to studying of methods of research and formation of ethnoconfessional identity and tolerance of the person and the groups developed in areas of the different humanities. The received knowledge should be applied subsequently in empirical research of the pupil that answers a course main objective – reflections and self-reflections of the subject of training of another's and own social installations in ethnoconfessional relations and interactions. As it is truly noted by the outstanding Russian teacher and psychologist D. B.Elkoninym, "the basic difference of an educational problem from any other problems consists that its purpose and result consist in change of the most operating subject, instead of in change of subjects with which the subject" [4] operates. Taking it into consideration, social designing in sphere of ethnoconfessional relations as the educational method, represents effective means of formation of positive ethnoconfessional identity of subjects of training.

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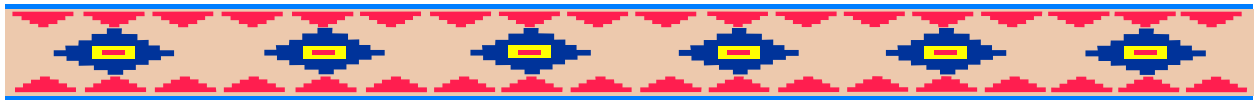
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THE FUTURE TEACHERS' PREPARATION FOR THE PUPILS' SPIRITUAL AND MORAL CULTURE FORMATION IN POLICULTURAL SCHOOL

Representatives of 92 nations and nationalities live in the present-day Chuvash Republic and respectively, students of many nationalities of Russia and foreign countries study in 22 universities of this republic. Every university, including the Pedagogical University, faces several problems associated with the formation of spiritual culture among students. Among them there are such problems as development of axiological aims of a personality through enrichment of the national consciousness with specific values of different cultures, ethnopedagogical education of young people in order to broaden and deepen ethnic and cultural representations; formation of ideology, moral and social poise, responsibility, tolerance, international relationships which imply harmony of intercultural interaction of students and teachers. Our studies show that 36% of the students have a low level of formation of spiritual culture and only 37.3% of the students show willingness to take part in a constructive dialogue with representatives of other cultures.

At the present day the situation is worsened by the fact that low spiritual and moral culture impedes constructive intercultural dialogue, influences manifestation of tolerance in international relations. The reasons for this situation, as N.G. Markova's studies have shown, are the presence of such destructive elements in the inter-ethnic interactions as intolerance to the opinions of others, selfishness, internal hostility, ambitiousness, categorical judgments, inability to compromise, lack of common sense, national prejudices, lack of understanding of real processes occurring in society and the world, lack of students' culture of understanding and culture of perception of differences, loss of correct acceptance of oneself (the concept of "I") and others (the concept of "them"), cultural centrism [3].

In these circumstances it is very important to provide students with multicultural education and the primary purpose of it is to create conditions for formation of spiritual culture of personality, capable of an active, constructive and doing good work in a multinational multicultural environment, possessing a strong sense of understanding and respect for other cultures, ability to live and work in harmony with people of different nationalities, races, creeds.

It should be emphasized that the category of "spirituality" in contemporary psychological and educational literature is defined as a reflection of values, feelings and views of a person which are connected with self-education, self-development, self-improvement, self-realization of a person (V.I. Andreyev, V.I. Artamonov, S.K. Bondyreva, S. Hesse, I.M. IL'icheva, A.A. Korolkov, A.I. Kochetov, N.A. Parkhomenko, N.D. Nikandrov, etc.). Spirituality is revealed by scientists with the help of such concepts as spiritual abilities, spiritual state, spiritual growth, meaning of life [l]. This category is defined by two concepts of spirituality: secular (axiological personality traits) and religious (a desire for God, Truth and Love). Researchers regard secular understanding of spirituality as an integral quality of a person based on the active formation of his "self", which combines moral and intellectual, ethical and aesthetic, axiological and behavior aims.

Human being's inner world acts as an indicator of spirituality and humanness, humanism, inwardness, faith which are the signs of spirituality. In this case, shame and conscience become a spiritual tool, correcting the behavior of an individual according to the moral and ethical standards, cultivated in a society. Spirituality acts as an integrative quality of the human personality, it is revealed in his inner world, in his relation to the society itself, to other people, nations, moral values, in the active love for God and peace.

The structure of spirituality consists of the need, understanding, intention, attitude. Altruism (kindness) and selfishness (evil) act as categories of spirituality. The main criteria of secular spirituality are constructive and doing good activities for the benefit of society, others, creation of oneself. Education, self-education, i.e. efforts of a personality are mechanisms of secular spirituality. Heart as the center of the emotional motivational sphere is the body of superconsciousness as the manifestation of spirituality.

The main criterion of religious spirituality is creation of the image of God in a man through obedience and repentance, deliverance of sin. Shame, conscience, compassion, reverence for the sacred are the main religious feelings in this case.

Respect for religious ceremonies and holidays, reading of religious literature, use of religious symbols are mechanisms of religious spirituality.

Secular education is different from the religious one in the active nature of creation of a spiritual man. If ministers of the house, freeing a man of the power of sin, create the image of God in him, teachers should help eliminate selfishness and form altruistic tendencies, proactive stance aimed at the transformation of the surrounding reality.

We studied formation of spiritual culture of students, their parents and teachers and it showed that pedagogics, as opposed to philosophy, is not ready to solve the problems of the spiritual and moral education of students, and this updates the activity on targeted training of

future teachers for the spiritual and moral education of students. In our study we differentiate spirituality and morality and allocate them to the system of categories in pedagogics. The basis of spiritual and moral education is teaching spirituality and morality, their introduction into the context of a real educational process.

We believe that spirituality is inseparable from morality, culture, progressive universal and national customs and traditions, passed down from one generation to the other and rules of life, the spirit of the people. Morality is a component of culture, which contents are ethical values that form the basis of consciousness. Human nature changes and improves by the culture, it appears to the person as a real connection to time, as the experience of mankind recorded in certain artistic products, traditions of each ethnic group, its language and reflecting conditions of human existence and the result of their diverse activities. Spiritual and moral culture is manifested in a man's attitude to society, nature, homeland, people and himself.

A teacher bears moral and spiritual culture of a man and humanity. E.I. Artamonov writes that the spiritual culture of a teacher is presented as a set of moral values which influence his spiritual freedom, spirituality and responsibility. Spiritual and moral culture of teachers, which manifests itself through a hierarchical system of universal and national values, ordered by an ideal, is the "core" of creative oneself activity. This core integrates the entirety of a teacher's personality. Spiritual values interiorized by an individual act as an ideal and purpose of life, become value orientations [2].

The mission of the teacher is to bring knowledge, culture to the children, their parents and others. Spiritual and moral culture of the teachers is formed during the studies in high school most actively, then it is developed and deepened during their professional activity, and manifests itself in the love for children, young people, in the awareness of their personal responsibility for the fate of each individual child entrusted to him.

Teachers of the humanities, curators of students groups, designed to acquaint students with the phenomena of world, national, ethnic cultures, to show ways to work at development of an individual moral and spiritual culture, to involve them in the process of active self-upbringing, self-education, without which development of human spirituality is impossible play an important role in the spiritual and moral formation and development of future teachers.

An academic course in high school is a basic unit of training future teachers. It is one of the essential tools and methods to represent the essence of education. The main object of studies in each academic course is a holistic process of solving some professional problem or otherwise –construction of this process as a system characterized by a multidisciplinary relationships of its components and the maximum degree of unity.

In order to form spiritual and moral culture of future teachers at a high level, we strive to develop their moral consciousness, feelings and behavior during studying pedagogical courses. Moreover, the first involves assimilation of concepts and ideas that are moral knowledge which a person possesses as a result of studying, self-education and participation in socially valuable doing good activity and communication. Their assimilation leads to the emergence of moral

sentiments, which for its part promote deep assimilation of moral knowledge. Consciousness of the individual becomes emotionally responsive, and the concept becomes personally approved. The ultimate goal of the formation of moral consciousness and feelings is the student's ability to make a correct moral choice in a choice situation.

We analyzed the possibility of using academic subjects of the state educational standards for teacher training universities in the process of spiritual and moral education of students and saw that it is necessary to develop and implement the course "Spiritual and Moral Culture teacher" in the educational process. Nowadays this special course is part of the educational program at all the faculties by the decision of the Scientific Council of our Pedagogical University. The program of this course includes the following topics: "Historical and philosophical origins of the ethical, moral and spiritual culture", "Religious Culture", "Spiritual and moral culture of teachers", "Emotional culture of teachers", "Culture of pedagogical intercourse", "Modern concepts of spiritual and moral education of young students", "The school system of creating a spiritual and moral culture of students", "Peculiarities of spiritual and moral culture of students in the classroom and in extracurricular activities", etc. [4].

The result of assimilation of spiritual and moral knowledge is verified during practical exercises, individual interviews, consultations, exams. While organizing and conducting classes on the mentioned special course, we successfully use the following resources: textbooks and teaching aids; secular and religious literature, technical aids of education, Internet, media, teaching practices, students participation in the fair of cultures, volunteer activity (marathon of kindness, patronage job of boarding schools, orphanages); meetings with writers, poets, and representatives of the clergy, tours, public order, scientific-research work. We also use a system of exercises, training, stimulating students' intellectual activity aimed at promoting intercultural, conflictological competence, tolerance, development of spiritual and moral qualities. Exercises are adapted to the different intercultural situations, cultures. While doing these exercises we take into account the main stages of intercultural education: awareness of cultural differences – acceptance of differences – understanding of peculiarities of cultures – comparison – use of knowledge in intercultural communication. As we study Orthodox culture, we successfully arrange historical excursions, for example, the students had an interesting and informative tour as they studied the topic "Orthodox architecture and painting." These excursions were conducted in the historic part of the city of Cheboksary. The excursions had the following objectives:

1. To get familiar with the architecture of Orthodox churches and cathedrals.

2. To get to know the inner arrangement of churches.

3. To study the main types of icons of Jesus Christ, the Blessed Virgin Mary, saints and others, the symbolism of temples and paintings.

During the excursions, the students got to know the history of Orthodox churches in Cheboksary, the architectural features of the Cathedral Church of the Presentation of the Virgin (1651), Church of St. Michael the Archangel (1702), Holy Trinity Monastery (founded in 1566-1774).

The future teachers had a very interesting and informative excursions in Tsivilsk Tikhvinsky Bogoroditsky nunnery in Tsivilsk. The students met the superior of the nunnery and parishioners, learned many new and interesting things about the life of believers, deepened their knowledge of the history and culture of their native land. Each student felt the atmosphere of the Orthodox culture, learned the nature and content of such concepts as "church", "monastery", "cathedral", "temple", "altar", "pulpit", "icon", "cross", "iconography", "iconostasis", "fast", "sanctity", "priest", "monk" and others. Our lessons helped our students to reveal the sources, deep meaning of such concepts as "Orthodox Russia", "Russian spirit", "clergy", "spiritual home", "spiritual beauty", "spiritual deed", "spiritual closeness", "spiritual generosity", "spiritual greatness", "spiritual shape", "mental health", "spiritual being", "spiritual life", "spiritual foundations", "mental balance", "spiritual unity", "spiritual practices", "sacred music", "fortitude", "spiritual development", "spiritual growth", "spiritual communion", "spiritual flourishing", etc.

During their school practice our students tell knowledgeably the children about the national culture, the culture of different peoples, the genesis of world religions, different contemporary denominations, life of prominent cultural figures, including religious persons, who have made significant contributions to the unification and formation of Russia, Russia, teach children to live up to moral and legal norms, laws, established in society, teach to do good to people around them.

In our work we successfully use the following criteria to assess the level of moral and spiritual culture of the students:

- Cognitive criteria associated with the perception of the outward world, meaning of life and culture of the peoples of the country, with the strengthening of international relations. It has the following indicators: students' knowledge, perceptions and concepts of secular and Orthodox culture, morality and international relations, the ability to establish links between them, independence and stability of personal judgments about the rules regulating people's attitudes to each other, the ability to use knowledge of the culture of peoples in different situations;

- Evaluative-emotional criteria. It has the following indicators: awareness and acceptance of different cultures, intercultural differences and their role in international relations, value judgments, which characterize the attitude to universal and national values, including religious; stability, depth, strength of emotional experiences associated with the lives of relatives and loved ones, native people, the country; sympathy for people and the peoples who are subjected to violence;

- Motivational and behavioural criteria. It has the following indicators: the need for sustained study of the culture of the native people, culture of the peoples of the country and the world; strengthening the international relations of the students; resistance to external influence, which is contrary to accepted universal standards of morality, moral and social stability in conflict, inter-cultural situations; tolerance in dealing with different cultures; effective critical attitude towards their own deeds, deeds and misdeeds of others.

As our long-term experience shows, formation of spiritual culture of future teachers has been successful in implementing these teaching conditions:

- Planning educational activities of educational institutions, faculties, departments, student groups, curators, and each teacher in forming a spiritual and moral culture taking into account the conducted monitoring. The main purpose of the monitoring is the diagnostics of the level of the formation of moral and spiritual culture of the students in order to objectively assess learning curve of ethno-cultural and theoretical knowledge, practical skills and to analyze the reasons for conflict situations arising under the influence of external and internal factors which may significantly affect the cross-cultural process as a whole:

- Creation of a multicultural educational environment, friendly, high moral psychological climate in student groups, faculties, dormitories, in the university as a whole in the implementation of interdisciplinary and intradisciplinary communication training, to ensure continuity and succession of the spiritual and moral education, upbringing;

- Ethnopedagogical spiritual and moral education of young students to broaden and deepen the ethnic and cultural knowledge about other cultures, ways of intercultural interaction, the inclusion of students in the active intercultural dialogue interaction in order to create personally meaningful spiritual and moral qualities;

- Introduction of a special course "Spiritual and moral culture of a teacher" which promotes spiritual and moral culture of the students;

- Organization of educationally appropriate, meaningful multidimensional types of educational, socially useful, the research activities of students in a multicultural society of a pedagogical high school;

- Satiation of the spiritual and moral content of students' teaching practice both in schools and in children's summer camps;

- Implementation of individual and varied approach to students in the process of gradual formation of their spiritual culture.

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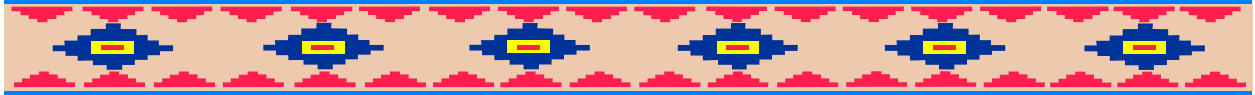
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EDUCATION AS A FACTOR IN THE DEVELOPMENT OF SOCIOCULTURAL COMPETENCE OF PERSONALITY

Modern education reflects a new look at the link between education and culture, which acts as a universal mechanism for the formation of personality, striving for self-realization and having a sense of responsibility, able to interact on an equal basis with others, able to think critically and to appreciate the spiritual and material wealth of culture.

Social change begins as a shift of culture, as a result of new value orientations, as a result of diverse social and cultural patterns. Therefore, the company is targeting education as a common cultural and especially professional development of the individual vectors.

In this context, it becomes urgent development of sociocultural competence of all participants in the educational process. We define the concept of sociocultural competence as follows: socio-cultural competence of personality - complex, multidimensional psycho-pedagogical education knowledge in the social relations and culture, the experience of how work experience in independent creative work.

Sociocultural competence of the subject includes the knowledge, skills, expectations, attitudes, and installation on various social and cultural processes and phenomena in society, government, etc. As a result, it forms the criteria for the reflective content of the educational contexts and social cognition.

Socio-cultural competence was influenced by cross-cultural context, which formed the criteria for a reflection of educational content.

From these positions may be considered socio-cultural competence as an integrative property of the person, which includes a knowledge and competence validity (predictive and reflexive) behavior acts on the basis of informed decision making.

Socio-cultural competence - it is an essential basis of relevance and success of the rights in a multicultural world. The main criteria for assessing the level of socio-cultural competence in communicating within their group and with representatives of other groups deemed compliance with the specific situation of human behavior and social context as a whole and determined that its efficiency - the achievement in the communication process the desired results.

Achieving the optimal level of socio-cultural competence is possible through comprehensive involvement in all spheres of the personality - intelligence, motivational structures, and behavioral skills. Therefore, the optimal level of socio-cultural competence can be defined as having a special system of human knowledge, abilities and skills to build positive relationships with various people, including those with dissimilar to it for a variety of settings: an ethno-cultural, religious, racial, social and ideological. Socio-cultural competence requires the successful interaction of personality, as with members of their own group and with representatives of other groups, unlike for a variety of grounds.

Socio-cultural competence personality naturally regarded as the ability to realize their need for some form of activity appropriate to the needs and direction of the personality, her interests and abilities, as well as the conditions of society and culture.

Therefore, we emphasize professional activity-related aspects of social and cultural competence of the teacher. Socio-cultural competence of the teacher, we consider the structure of its professional and pedagogical competence and define it as an integrative person-professional quality of teachers, to enable its effective interaction with students, aimed at creating conditions for their successful entry into a dynamic, multicultural society, self-determination and self-fulfillment in it. [8]

Sociocultural competence of the teacher - is the ability to self-free and critical thinking, the ability to assess situational characteristics of the surrounding reality and to find appropriate solutions to these situations, the capacity for reflection and the ability to predict the nature and course changes.

In connection with the tendency in the last third of XX century reorientation courses on continuing education rights at all age levels of urgent study of human development in adolescence, in the process of personal self-determination and the formation of his socially-oriented thinking, and scientific support for continuing education of adults. Development is not primary. Education - education and training - leads the development.

Vygotsky and Rubenstein believed that people with the same actual development may have different potential, evaluating the development of a specific person, it is important to consider not only its current level, but "tomorrow". [2 7]

Education helps in the cultural and social development of personality, but takes place in culture, in society a person can only be in the process of self-actualization in culture. This process also involves the deployment of space life sociocultural competence of the subject.

That school is that space interaction of the current environment, which is responsible for the formation of tolerance in society. The modern school as a social institution designed to

prepare students for life in a rapidly changing multicultural world, and in this regard, the adoption and instilling values and skills of cooperation is a priority for education. Rapidly changing world requires human understanding of its diversity, not to limit the possibility of integration into society.

Adverse environmental conditions may cause various forms of inappropriate behavior in society. One of the key provisions designed VN Myasishchev concept of relationships is that the person - is, above all, the system of relations. Person can maintain their integrity and resist the negative effects of the environment, fight against emerging obstacles in its way only through the stability and continuity of active relations. [4]

Thus, the key issue of education to be addressed in order to align educational systems and educational technologies in the state, pressing contemporary socio-cultural and socio-economic trends in the development of the country is to achieve a systemic unity of purpose, content and teaching methods in terms of didactic compliance as the substantive content of the discipline, as well as physiological, psychological, social characteristics of students, as well as age and individual personality of their development.

Changing social conditions in society has increased interest in social identity, which is regarded as that part of the self-concept, in which the individual entered into the knowledge of his membership of a particular social group or groups, together with the value and emotional its manifestations. The man, from early childhood, as the subject of cognition and communication in the field of influence of different groups: small groups, society and mankind. selection of information coming from the outside world, depends on which model the processes of reflection and prediction is the basis of perception and understanding of the world in the subject knowledge.

For cross-cultural context of the situation, it is important that everyone in a particular situation makes the choice between the values of different cultures (human, national, ethnic, professional, etc.). Namely socio-cultural competence creates the conditions for this choice. If the socio-cultural competence is at a low level of development, then this is reflected in the selection process incoming information and leads to destructive forms of interaction with the living space. One of the main tasks of education is to teach children to manage themselves, rather than being controlled by others. The desire for independence, the desire to be guided by their own abilities in managing their lives especially amplified in adolescence and early adulthood. To govern them-selves - first and foremost, be able to generate very motives of his own behavior, to set specific goals. In this activity the student is manifested in two ways: as an adaptation, ie adaptation to the needs of adults, creating a regulatory situation, and how the creativity that allows the child to seek and find their way out of the cash situation and overcome it, to build for himself a new building on available individual experience of knowledge. [4]

The nature of modern professional teacher requires a new pedagogical thinking, values that are priorities of individual thinking of one mind, the educational interests of the individual over the standard curriculum, self-development, samonaucheniya over uniform assimilation,

"transfer" ready knowledge. Formation of a new vision of education that reflects the orientation toward self-actualization, professional competence, communicates with an embodiment of the competence approach.

Hence, one of the key objectives of the OS - the development of mobile social identity, i.e. ability to enter into the main areas of public participation (social labor, civil, social, cultural and recreational), who knows how to work constructively at various levels possessing such qualities that would ensure respect for and openness to a more humane, non-violent forms of existence of different social communities, tolerance to other cultures and religions. In this sociocultural context, tolerance becomes an important quality of a person, the most important component of socio-cultural competence, and creating a culture of tolerance - a priority in the educational initiatives of the Sverdlovsk region.

The basic idea of any measures to instil ethics and legal behavior is to create conditions for the development of valuable qualities of the person at any age stages. Emphasis is placed on those personality traits that help to appreciate the cultural and social differences between people, bring up tolerant attitude towards others. Let us state the idea that personality development is impossible without creating an appropriate environment conducive to the development of student's worldview. Therefore, in this case it is expedient to use an integrated approach of productive interaction of all stakeholders of the educational process: teachers, school administrators, students, parents, social organizations of society.

In keeping with the scientific-educational project "Designing a model DU as the organizational and methodical development center (CR) on the formation of tolerance participants in the educational space" in the educational institutions of the Sverdlovsk region (schools, pre-school educational institutions, boarding schools) implemented an experimental activity aimed at development of a culture of tolerance participants in the educational process.

In our opinion, understanding the psychological content of socio-cultural terminology is most closely connected with the notion of "tolerance". Of the numerous definitions of "tolerance", we chose the following: "the quality of tolerance that characterizes the relation to another person as well a decent person, and expressed in a conscious suppression of feelings of rejection caused by all that marks the other other (appearance, manner of speech, taste, image life, beliefs, etc.). Tolerance involves the mood for understanding and dialogue with others, recognizing and respecting their right to difference.

It is emphasized that the tolerant acceptance of leniency is not identical to another or forced denounced reconciliation with the phenomenon. In another TV is not just allowed to exist, but acknowledged his right to preserve their characteristics and identity. An important condition for a tolerant acceptance - the presence of a subject is not possible to be tolerant and conscious refusal to use force and pressure. (By R. Valitova). [6, sec. 72]

Considering education as a process of managing personal development, we believe that the creation of a tolerant environment possible by creating psychologically safe learning

environment. [1] The filling of the pedagogical process a variety of educational forms and methods provides an opportunity for each student realize their abilities and talents.

Based on the fact that the purpose and result of the school is to develop socially mobile person, and tolerance - one of the conditions, educational environment (educational environment), influencing the formation and development of the individual should be tolerant.

However, the term "tolerant learning environment", "tolerance education space" in the theory and practice of teaching by little developed.

Educational environment as part of the cultural environment reflects the peculiarities of the mentality of the professional teaching community. MV Udaltsova in this regard points to the fact that in Western countries extended horizontal collectivism individuals. At the same time everyone realizes itself more independent than ours, where widespread egalitarian-passive vertical collectivism and paternalist (operates on the principle: "Keep it safe!"). Therefore significant differences not only between individualism and collectivism as between collectivism as a means of mobilizing the human resources of the organization through participation on the one hand, and collectivism as a means of social control over the staff - on the other. [5]

Tolerance of the educational environment depends on the quality characteristics of its components. Quality characteristics of the individual components of the educational environment - their relationships are due to value priorities. In the paradigm of a culture of tolerance relationships between all stakeholders of the educational space should be constructive, dialogic, built on the rule of law.

Formation and development of such a relationship - one aspect of the research work on the project. In order to determine their formation is supposed to analyze the following parameters:

- Value orientations of individuals and groups (the class OS, family, national-cultural associations, social organizations and structures); society;

- The interests of individuals and groups (diversity, understanding and acceptance by all actors on the basis of consent);

- Aggression and the type of behavior in conflict situations;

Satisfaction with relationships - a qualitative description of activity-related components of the educational environment - the space of possibilities, tolerance presupposes its multidimensionality and freedom of choice. In these aspects, and implementation planning.Identified patterns is expected to take into account, and the results used in OS types and species.

The aim of the project - construction of a model educational environment of a new type of focusing on the formation and development of socio-cultural competence, creativity, reflection, changes in the scope of motivation for life in the open, psychologically safe, tolerant information space.

Realization of scientific-educational project involves:

- Awareness and problematization of the boundaries of educational institutions as a space for the formation of tolerance;

- That you need for the development environment of internal resources: Mainstreaming and mobilization efforts and experience of teachers;

- Outsourcing the environment: linkages with parents, community organizations, settlement, and other educational communities;

- Structural and functional organization of the educational environment of the OS, which can be considered as a mechanism of interaction between systems and subsystems;

- Establishing a system of studying and monitoring the environment at every stage of its changes to obtain an adequate picture of the events and management decisions;

- The creation of sustainable strategies to work with individual student to adapt to social environment and entry into new ideological horizons.

In accordance with the above, we determined the object and subject of study.

Object: content-organizational and personal conditions of formation and development of tolerance participants in the educational space.

Subject: value orientations of participants interaction and communication in the educational environment.

As part of the scientific-educational project, we particularize the purpose and objectives of the project for teachers and students.

Objectives: For teachers - learning pedagogical techniques that foster an attitude of tolerance and behavior;

For students - to develop norms of behavior, characteristic of civil society, increasing the level of motivation for conflict-socialization of graduates of DU in a dynamic and multi-polar world.

Objectives for teachers:

- Improving psychological culture (training tutors with teachers, familiarity with new technologies and educational process, including mediation);

- Mastery of effective socio-cultural technology

- The dissemination of norms of tolerant behavior and reaction

- Different kinds of extremism;

- Motivation for safe behavior;

- Information on tolerance;

- Maintenance in vivo conducive atmosphere that provides

- Education of peace, tolerance, training of intercultural dialogue.

Objectives for students:

- Development of the skills of emotional self-regulation;

- Developing skills of tolerant interaction, defining

- Stability of individual behavior in various situations of social tension;

- Development and improvement of skills of conflict-behavior;

- Mastering the principles of intercultural dialogue, the formation of respect for other cultures;

- Familiarity with the humanistic traditions of Russian society and the formation of the ability to use their potential for constructive behavior in society;

- Formation of preparedness activities in the mode of cooperation.

Tolerance as an educational environment involves the implementation of the whole sequence of actions to create conditions for personal development. We can therefore say that such a formation intended primarily student-oriented objective, which focuses on: development of value-orientation in decision-making; motivation to participate fully in society; developing mechanisms of cooperation with students, which will be based on an understanding and appreciation of cultural and social diversity in society; enrichment of the inner experience of pupils with new models of tolerant behavior.

In addition to individually oriented goals, formation of an environment implies a socially-oriented conditioning. This conditionality associated with the complex process of establishing an adequate needs of the community environment conducive to the development of tolerant personality traits. Under the initial, basic aspect of the social environment we allocate space educational environment Shelter. It is here that the primary "unit of society" in which there is, strictly speaking, identity verification for tolerance. Without denying the importance of family for the formation of tolerance of the individual, should emphasize one important point.

Child perceives his own family for granted, which is what it is. That is, it never occurs to him to engage in a radical restructuring of the environment, because "parents do not choose, but choose a system of moral, ethical or value orientations of their families. Quite different is the case in the social environment Shelter here in the child a choice: make friends with anyone who hate, and that can change a whole.

The task of the OS in this situation is to provide the necessary multiple-choice, so that students had a holistic, pluralistic perspective on the OS environment. This problem affects all of the subjects of social space the OS, and teachers and the administration of the Shelter, and parents.

Tolerance as an educational environment - a complex organizational challenge for the leadership of the OS, which can be solved only by systematic way, with obligatory inclusion to the design activity. "Projective" in this case involves not only the possibility of predicting the future for the institution as a whole social system, involving a large number of people, but also an operation on modeling "desired state". Predictive modeling and administration activities within the process of forming tolerance environment can be understood as a process of bringing the educational environment of school into compliance with certain models of "desired future". Note that the image of the model has a fairly wide range of interpretation, its formation is determined by the overall situation of readiness to change the OS, the social mobility of the school community. In many ways the model of "desirable" is determined by the social order and can be studied and updated in the Micro studies of society. Since the model may have different, sometimes opposite filler, it is difficult to offer a universal sequence of measures on realization of a particular model). [9, 10]

Should pay attention to the social components of the educational environment:

1. Tolerant interpersonal interaction;

2. Primary socialization of students;

3. Positive motivation training;

4. Possible manifestation of self-reliance;

5. Assimilation of aspects of tolerance at the appointed time and after-hour joint activities.

Design and modeling tolerant learning environment, the creation and active use of the possibilities of a single tolerant space based OS on a system of value priorities based on: variety of personalities, ethnicities, cultures, religions, cooperation, constructive conflict resolution; moral and legal norms and the culture of dialogue in the relationship between the subjects of education space; multidimensionality implementation capabilities; self-determination in the choice and responsibility for those choices.

Stages of project implementation

The first phase (2009-2010 school year). Analysis of current state education environment Shelter. Determination of controversy, concern "points." Identify current needs of DU in keeping with the theme of the project (aggression in children and youth, the causes of conflict and constructive ways to resolve them, etc.). Definition of methodical order the OS and teachers by years of project implementation.

Planning. Defining business strategy. Determination of experimental search, research. Selection tools (pedagogic, psychological, pedagogical, sociological, and methodological). Organization of microanalysis in the directions of the project.

Tracking process, the intermediate results. The study of experience on the project - Russia, regional, and foreign. Analysis of the results, a reflection of lessons learned.

The second phase (2010-2011 school year). Testing of the organizational and pedagogical forms, updating technologies of OC-CR with different subjects of education (director, teacher and pupil / pupil, parents, representatives of society) on the basis of personality-oriented, approach to the upbringing and education. Methodological seminars for managers, teachers, social partners in the OC-CR. Tracking process, a reflection of the results of experimental retrieval activities in the professional community in the OS (scientific-practical conference, teaching reading). Preparation of a software and teaching materials on the development of tolerance and behavior of the subjects of education.

The third phase (2011-2012 school year). Testing and introduction into the educational process of personality-oriented technologies, methods, techniques of educating students, ways of social and psychological-pedagogical support person in the process of tolerance. Monitoring the impact of project implementation, monitoring process, results. Value of the results of the project with the goal and objectives. Identification of side effects.

As a result, experimental and educational activities planned to create an educational environment conducive to the formation and development of tolerance participants (subjects) of educational space.

Achievement of planned results implies: establishing criteria to assess results; production scale level of tolerant behavior, testing it in the framework of pedagogical expertise.

Functioning of the OS as a socially active school, which includes the components:

- A virtual museum that opens the younger generations access to the full richness of human culture;

- A workshop that allows students and teachers to immerse themselves in creative activities aimed at the creation of various material and ideal products of relevance to themselves and to others;

- Laboratory (inclusion of students and teachers in research activities aimed at the discovery of truth, the creation of knowledge) as a community, represents a holistic social organism functioning and growing under the laws of democracy;

- Centre for Social Care and Education.

Prediction of the OC as a model for a tolerant space educational institution:

• Teaching Tolerance as a personal quality;

• Environmental education as the direction of a single tolerant space Shelter;

• Variant use of methods and forms of education and training, activating the development of tolerance;

• Development of legal skills and communicative tolerance;

• Synergic interaction through dialogue in a multicultural environment.

The model includes a system of relationships of all actors of the educational process and is based on: Methodological and didactic portion to ensure and extracurricular activities; Introduction of basic values in the content of training and education; Mastering the basic values of culture and communication skills; Productive style of relationship; Good interpersonal performance participants in the educational process.

Projected availability OC as a model of organizational and methodical development center (CR) on the formation of tolerance participants in the educational spaces include activity-related components of the implementation of the educational process:

• study and analyze the situation at school (a state of tolerance);

• detection and problematization "hotbeds of intolerance";

• Mobilizing resources to change the current situation (the definition of school capacity);

• resource development (training of teachers);

• creating conditions for "desired situation" (trial implementation of elements of the new system of relations);

• Formation of a new (tolerant) environment based on the success of the preliminary results;

• monitoring of the changes, including the sociological and pedagogical analysis;

• Systematic analysis of performance;

• Practical comparison has been achieved and model the desired state of affairs. "

Prospects for further development of the project related to the directions of development of the experimental search of work:

1. Determination of the prospects and ways for further development of the OS - the basic sites. Formation of a cluster of educational institutions on the issue of tolerance formation participants in the educational space.

2. Identify opportunities and forms of transfer of accumulated experience in other educational institutions.
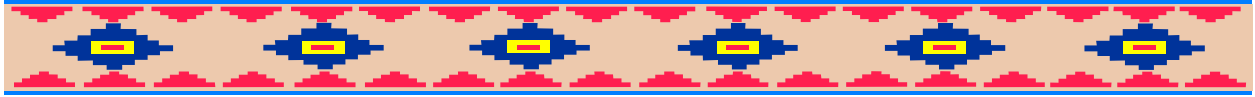
3. Tactical steps of the project we will determine through a selection of areas of work: the development of multicultural education; rodovedenie and sightseeing as the direction of multicultural education, raising the legal tolerance, safety culture as part of a tolerant culture, the expansion of citizen participation in the management of the Shelter; informatization of educational space.

The development of a culture of tolerance, creating a space of becoming a person in a safe type of educational institution (DU), society, the settlement is carried out by developing educational programs, schools, adjustments to training and work programs, the choice of teaching kits approved by the Ministry of Education and Science and regional Ministry.

Modern Russian society is characterized by a growing number of social, economic, political and cultural contradictions. Life of society becomes vulnerable to the mood of intolerance, which relate to the increasing cultural, religious and social differences between people. Overcoming this situation becomes possible through the development of socio-cultural kompetenosti teacher, developing values and worldview of schoolchildren, which becomes an urgent task of modern education.

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DIGITAL NATIVES IN A MULTICULTURAL WORLD: A NEW DIMENSION OR A NEW MYTH?

Introduction

The Digital Natives and the Net Generation became a popular descriptor of entire generation. Some young people most familiar with digital media challenge educators and traditional educational institutions with new forms of learning and their knowledge of new technologies. Is that a sign for an upcoming new learning culture in modern, so called knowledge society? Or do we lose the perspective for the whole by forgetting to ask: But what about the others?

In countries with low Internet penetration like Russia or China we can observe some forms of digital divide. Does the gap becomes smaller or can we expect it further grows? Should we think about the development of a new dimension for multicultural world – digital cultures?

Writing about new generation of learners M. Prensky distinguishes two types "digital natives" (born in the age of new technology) and "digital immigrants" (born earlier – see Prensky, 2001). According to this metaphor and Prensky's radical view we could expect a growing digital divide or gap between generations or even within a generation. At least in

countries like Russia and China young people from different regions have dramatically different access to information technologies and education.

S. Bayne and J. Ross argue that the 'digital native' discourse of M. Prensky is a racialized perspective, which is associated with a description of 'immigrant' as backward-looking, unable to change, 'heavily accented, unintelligible foreigners and etc. (S. Bayne and J. Ross, 2007). According to this discourse 'immigrant' would never be 'native' and we could predict a creation of a new dimension of division in culture: the 'digital dimension' is characterized by 'digital identities', which exist without, independent from ethnic identity and traditional culture. In fact this scenario might let us observe a growing digital divide and with bad luck it leads to discrimination based on removing people without proper understanding of technologies from social life and etc.

Prensky's metaphor represents a powerful image, but should we not be aware about the logic behind it and the problem of a growing new ethnical identity?

Another possible scenario could be associated with the metaphor of 'Digital post-colonialism' by R. Sandford. S. Bayne and J. Ross write that: "'digital colonist' could be a better way to describe a generation who were and are the creators of many of the infrastructures the younger generation appropriates" (S. Bayne, J. Ross 2007, p. 4). In this scenario we probably would not observe drastically distinction in usage of technologies and the digital divide would not influence more then the divide in levels of education

Reviewing literature on the influence of new media on society we could find arguments for both scenarios.

For example, reviewing research on young people and digital technology in information sciences and education Selwyn pointed out that there is no empirical evidence for the assumption of new generation of children and young people being innate, talented users of digital technologies, but elder people show abilities to cope with new technology (N. Selwyn 2009; Margaryan A., Littlejohn, A., 2007).

In case of use social networks we could see a wide range of different behavioral patterns and we could not conclude that using social networks leads to the creation of a 'digital identity' (Stald G., 2008). The fact of existing ethnic social network sites, for example AsianAvenue.com, BlackPlanet.com, and MiGente.com, supports the idea of a prevalence of traditional culture on influence of ICT.

In most of the countries, even with low Internet penetration (for example Russia), start programs for establishing e-government and private companies follow international trends to increase Web existence and reduce traditional offices. This could be regarded as a step for discrimination of citizens less familiar with digital technologies. But would we see this trend in empirical research?

So in most of the countries we can observe changes that affect the role of digital technology in society. First of all this is due to its role in modern production. New products are inconceivable without applying new digital technologies. Nowadays we can find these products

in nearly all spheres of economical, social and cultural life. They create a new digital environment. A main question consists in how humans behave in that environment. Do they simply adapt to the new environmental conditions by using new technology in more or less old cultural settings? This could lead to different kinds of discrimination because the possibility of adaptation is closely tied to the penetration rate of new technologies in cultural life. Or is there a chance existing to acquire this technology use (in the sense of digital media) in order to create and participate in a new quality of culture? This would give the chance to create new features of cultural life even if the penetration rate of digital technology is small. So bringing up a new kind of culture (in digital society) is not first of all dependent from a penetration rate of digital technology (for example web-technology/ internet) but need further conditions, first of all education.

Looking particularly at education the problem we face is: How affect digital technology education and in particular learning? Does new digital technology lead to a new learning culture that corresponds to the demands of knowledge society? Which effect has the penetration rate of digital technology in society on learning activity? Which role plays the educational culture on this occasion?

In our research we concentrate on one characteristics of a learning culture – learning attitudes. We compare Russian students with students from Germany (country with higher Internet penetration rate, but with similar to Russia educational culture). We expect that we could find some first signs of changing and probably development new forms of 'digital learning' or shifts in students learning in more digital Germany.

The main question of our study was: do new technologies provide fundamental changes in students learning?

Methodology

We create two equivalent forms of questionnaire in German and Russian languages. We did several blind back translations with corrections of the questions and put our questionnaire on-line by using professional service of Survey Monkey.

Our questionnaire consists of 93 question (from 3 sections: demographical - 9, behavioral - 50, motivational - 34) (Porshnev A., Giest H. 2010; Porshnev A., Giest H. 2011).

We send invitations to participate in the study to the leading universities in Germany and Russia. To identify the leading universities the data of independent ranking in Russia - www.reitor.ru and data from CHE-Ranking 2008 for Germany were used. In Russia we also obtained assistance from universities' administration in the data collection process (in 8 out of 18 Russian Universities students' participation was organized by administration). The main amount of data - 95.7% was collected during September-October of 2009. In Germany students were reached through the network of our colleagues, who sent invitation to the

email-list of all University students. The participation in the survey was voluntary, no compensation was given for participation in both countries, but respondents from Germany had a possibility to win one from 15 USB sticks. The main amount of data - 97.9% was collected during November-December of 2009. Participation in the survey was not restricted, thus not only the senior students, but first and second year students, as well as teachers could participate if they were willing to do so. After filtering incomplete or irrelevant data entries we receive sample with 825 Russian and 332 German students.

Study

Data from demographic section show us that there are significant differences between Russian and German Universities in categories: access to Internet in University, learning materials in electronic form, access to data bases, possibility to solve organizational problems via Internet (Chi-square test, p<0,01). For example, "Possibilities to sign up for courses, a schedules and to solve other organizational issues via Internet" in Germany have 83,7% students and in Russia only 34,9%.

Analysis of behavioral section show less expected picture. In following categories of usage differences are non-significant: reading study materials, reading scientific books or articles, reading blogs, editing pictures, rest and relaxation.

More German students use possibilities of ICT for games and entertainment, communication via Skype or email, editing texts and presentations, reading news (Chi-square test, p<0,01). Although more Russian students use social networks and download pictures and tones for mobile devices (Chi-square test, p<0,01).

We could conclude that there are no significant differences according to questions related with formal learning.

Next we compare motivational orientations of German and Russian students in scales intrinsic motivation, extrinsic motivation, test anxiety and digital learning. For scales we used modified questions from Motivational Strategies for Learning Quesionnaire, P.Pinritch et al, 1991. (P. Pintrich et al 1991)

We use Mann-Whitney U Test to analyze significance of differences. In Intrinsic motivation scale (10 questions, a-Cronbach$_{Russia}$ = 0,733, a-Cronbach$_{Germany}$ = 0,733) and Digital learning scale (6 questions, a-Cronbach$_{Russia}$ = 0,726, a-Cronbach$_{Germany}$ = 0,775) there are no significant differences in Russian and German samples. Significant differences were found by Test Anxiety scale (4 questions, a-Cronbach$_{Russia}$ = 0,68, a-Cronbach$_{Germany}$ = 0,73) and in Extrinsic motivation scale (7 questions, a-Cronbach$_{Russia}$ = 0,587, a-Cronbach$_{Germany}$ = 0,649) where German students demonstrate higher level of Anxiety and Extrinsic motivation.

According to results of our survey we should say that we found no empirical evidence for first approach – devoted to creation of new forms of learning, which could characterize the development of a new digital dimension. At the same time second approach devoted to a more powerful influence of a traditional culture receive new argument – differences in use of types of technologies. Social network are more popular in Russia then in Germany, although Germany have higher Internet penetration rate.

Conclusion

Whilst we receive new arguments that ICT provide less fundamental changes in society that are expected in 'digital natives' metaphor, the questions about tendencies and value of still remain open. We should also admit that sample of our research contain more future oriented and more educated people, so we have to continue our study and check our hypothesis at wider sample, as well as include questions to find students' attitudes towards less technological powered people.

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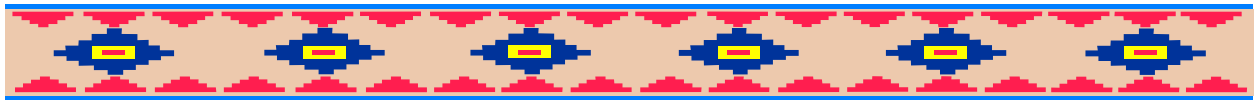
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THE FORMATION OF INTEGRATIVE EXTRA LINGUISTIC KNOWLEDGE IN THE FIELD OF PROFESSIONAL EDUCATION

Many pedagogical studies of the recent years point out common dissatisfaction with the education contest required to fulfill the social need for a new information society. Fundamentality proved by rapid rates of knowledge growth, and thus by growing change of professional education requirements, and integrity reflected by certain subjects orientation for a common idea of the general education contest must become the basic up-to-date characteristics of the educational process.

At the present time education contest reforming based on the modern society needs is founded on the world didactics conception referred to as a competence-based approach. From our point of view, pedagogical constructivism is a one more pedagogical theory that is characterized by more heuristic potential with the help of which more opportunities for knowledge modeling are created.

One of the basic education process objectives marked in the higher education system is the new information acceptance and digestion. Knowledge digested by a student is of the highest education value. Taking into account all educational changes appeared at the time of classical education paradigm modification based on KSA (Knowledge, Skills and Abilities), nowadays the term «knowledge» as well as principles of working with it is passing through corrections and transformations.

The research that we carried out is dedicated to the identification of the basic characteristics of the extra linguistic knowledge in the field of professional education. The research results may be used during education of the complicated type of the intellectual activity in the situation of the multicultural interaction – professional interpretation. Interpretation is a good platform for studying possibilities of the integrative extra linguistic knowledge formation that is considered to be a base for a flexible thinking in frames of several cultures and that is realized in the professional competence.

In order to give a full development of such a problem we divided the article into two conditional parts: analyzing the term «knowledge» in the paradigm of the modern education and studying the phenomenon of the extra linguistic knowledge on the base of which pedagogical

recommendations concerning the integrative extra linguistic knowledge formation for interpreters will be suggested.

The theoretical base of the research is formed by developments in the field of interpreting and science of translation (R.K. Minyar-Beloruchev, D. Seleskovitch, D. Gile), knowledge philosophy (U. Eco, M. Polanyi and others), cognitive science (E.S. Kubryakova, G. Lakoff, A. Chomsky and others) and pedagogics (A.G. Bermus, A.V. Khutorskoiy, J.Dewey, W. Hutmacher and others). It's reasonable to start studying the problem mentioned above with the description of the term «knowledge» in the pedagogics that widely regard knowledge to be an interiorization of the external, independent, objective reality and its subjective copy creation in the phenomenal human world. In general and the most widespread sense, knowledge is associated with the perception process result checked by practice and reflected in a language or in any other sign form [1,520]. In terms of our research extra linguistic knowledge is defined in opposition to the linguistic one, and the object of our study is presented by interpreter's general and special knowledge of the world, and that is declarative objective knowledge and its operation in the process of consecutive interpretation.

Knowledge acceptance and digestion process is possible only in the presence of its three constituents: information, knowledge and erudition. Impossibility of one constituent existence without the rest ones makes it difficult to differentiate them and sometimes leads to their mistaken explanation. Their interaction may be presented in the following way. Since the moment of our birth we have got into the «information field» that constantly influences our sense organs. Information exchange passes through the communication channel between the transmitter and the recipient with the help of the accepted alphabet that guarantees the transmitted message decodification. Therefore, information serves as a source nurturing knowledge the appearance of which is possible only providing message decodification, understanding and acceptance. Personally important information collection in one or more spheres leads to the erudition refilling that is a part of the general human culture. Given interaction of the terms that are under our study is presented on the scheme.

Scheme

Interaction of the terms «information», «knowledge» and «erudition».
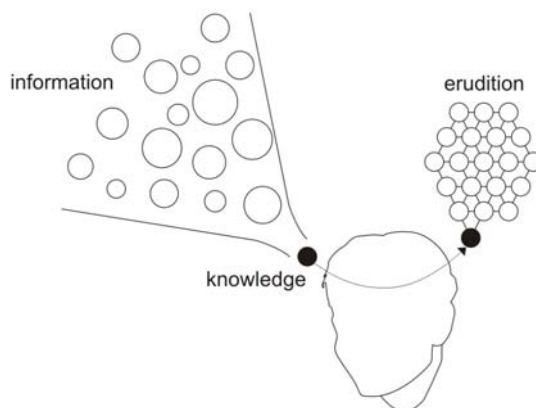
With due regard for these principles, the aim of any educational process is a formation of proper personal knowledge from that empirical and perceptive material which any student has at his disposal. It appears interesting to study ways of personal knowledge formation in frames of pedagogical constructivism that represents as wide interdisciplinary discourse based on systemic, pragmatist, cybernetic and synergetic approaches. Basic constructivism statements were formed in works of E. von Glasersfeld, Heinz von Foerster, G. Roth, H. Maturana, F. Varela and others.

One of the main constructivism points is impossibility of minded knowledge transmission to a student. Therefore, education will be efficient only in case a student perceives knowledge as a thing connected with his own experience and evaluated in accordance with his personal criteria. An emphasis is placed on a constructivism perception nature, a human ability to regulate himself and an impossibility of external influence and control over the cognition processes [2]. Knowledge acts as an individual constructed product, a «hypothetic construction that is created by an observer, but not serves as an independently existent substance» [3,288].

As a result, professional knowledge formation cannot do without an active internal psychical student's activity relating to the information gathering and processing. In the system of education contest construction paradigm change the role of professor is shifted from a strong knowledge system formation to the creation of conditions ensuring further education with a relativistic nature of the digested knowledge .

However, the purpose of education doesn't imply knowledge that really serves as a tool for a future professional activity base preparation. The final purpose of education must be lied not in a certain knowledge digestion but in a professional action mode formation.

Now let's turn to the interpreter's activity. Since the origins of interpreter's profession an interpreter has played an important role of the mediator between different social communities or their representatives who not only speak different languages, but also belong to different cultures, and that is a peculiar feature of the interpreter's activity.

D. Seleskovich compared the interpretation process with cooking a lobster in the Armorican way without any recipe [4]. The essence of this comparison reflects one main distinguishing feature of interpreter's activity which must be taken into account during the educational process, to be more exact, an ability to cope with unexpected situations: an interpreter never interprets the same utterance twice. Getting out from the linguistics frames, interpretation is thought to be a complicated intellectual bilingual process during which utterance sense transmission methods and strategies are adjusted to a certain case, and the result of interpretation is characterized by variation and accidentalness.

Education of specific interpretation way of thinking in frames of two cultures appears to be the main task of professional interpreter's education. All interpretation theorists and practitioners without exception pay careful attention to various aspects of this question. Like any other activity interpretation is stationed at a complex of interrelated and different nature-based knowledge which isn't always easy to perceive with the help of analytic goal-setting.

We regard interpretation process as a perceived information processing and its comparison with already stored linguistic and extra linguistic knowledge, in other words, as a crossing of contextual information with interpreter's internal knowledge. These views on the interpretation process represent an interpretative cognitive approach towards interpretation activity comprehension that is shared by such foreign researchers as J. Delisle, M. Lederer, D. Seleskovitch, U. Eco, J. Dancette, B. Kremer and others.

The importance of interpreter's extra linguist knowledge education concerning the matter of interpretation and generally the outside world can be explained by several reasons.

Firstly, there is no doubt that knowledge of language isn't enough for an interpreter's profession. Many studies emphasize the special role of extra linguist factors among which we can name open-mindedness, considerable general knowledge and polymathy (D. Gile, W. Wilss, S. Lambert, L.S. Barhudarov, V.S. Vinogradov, R.K. Minyar-Beloruchev and others). However, there are still few studies in Russian science of translation dedicated to the common vision of interpreter's decision-making mechanism at which intuition and knowledge are interlaced. Existent theories aimed at explaining actual knowledge problem are generally concentrated on few subjects and mainly focused on interpreter's background knowledge/information study. Moreover, interpreter's activity is so multifaced that it seems not only unnecessary but also dangerous to give any recommendations concerning directions for the erudition development because it's impossible to foresee in advance in which situation an interpreter will work.

Secondly, information processing, interiorization and exteriorization of general knowledge concerning the world and the matter of interpretation pass through all stages of the interpreter's activity: from an ability to prepare yourself properly for a future interpretation by the way of a sense utterance cognitive search to a presentation of the interpretation finished product.

Thirdly, taking into consideration current situation on the interpretation service market (when interpreter's specialization is still an extremely rare fact) education of multidisciplinary work principles is a strongly pronounced time imperative.

Fourthly, world knowledge surely takes part in an interpreter's decision-making process, thus it's connected with an operation of such main psychological mechanisms as memory, probabilistic forecasting, motivation, imagination and others.

Besides, an obvious importance of the wide outlook for an interpreter provokes a variety of questions caused by the situation on the labour market. They are as follows:

Does an interpreter have to be a specialist in the matter of interpretation?

Is it right to consider that a specialist in the matter of interpretation with a decent level of foreign language knowledge will cope with an interpretation better than a diplomaed interpreter?

What branches of knowledge must be included in the interpretation education program?

Giving answers to the declared questions we will follow D. Seleskovich who is sure that it is necessary to have the minimum knowledge concerning the matter of translation in order to understand an utterance at the relevant level and clarify logical development of speaker's argumentation [5]. We consider M. Lederer and D. Seleskovich's conclusion relating to the

difference between two mental processes (to understand and to know) to be important and basic for an interpreter's activity [5]. Leading French interpretation theorists believe that the utterance matter knowledge means not only explicit knowledge possession but also the utterance implication and outcome comprehension and that is needless for an interpreter. An interpreter has to transmit the utterance sense in such a way that on the basis of it a recipient will be able to construct independently the utterance implication and outcome. For this reason an interpreter is obliged to have knowledge threshold level relating to any matter of translation. Consequently, interpreter's knowledge has only to facilitate sense comprehension, and this knowledge isn't so wide as specialist's one. It's possible to divide it into two parts: general knowledge for many conferences and specific knowledge of the concrete subject.

An interpreter has to possess not the specialist all-round knowledge, but only sufficient knowledge for the understood message transmission, only knowledge without which information processing is impossible. It is like a journalist can tell readers about heart transplantation without being a practicing surgeon or a motorist can know engine construction but being incapable to repair it in case of breakage [6].

It's obvious that an interpreter isn't able to be a specialist in all spheres that he interprets just like an educational process cannot include all subjects which a future interpreter will probably face at the time of his professional activity. Without any prepared formulas education is specifically to contain activity methods and principles. A professor has to present future professional difficulties to a student and point out possible ways of how to overcome them.

Therefore, an interpreter has to possess a special habit of thought which shouldn't be mixed up with a scope of present knowledge but which is impossible without classified knowledge. An interpreter may resemble a specialist in a habit of thought but their knowledge will be different.

E.S. Kubryakova writes that all variety of the observed and imagined occurrences, one or another world fragment, may be converted into some mental construct called concept that guarantees an access to the «knowledge clot» [7]. While thinking a human uses concepts containing the world perception result, in other words, certain «knowledge increment» appearing in the process of objective and imaginary world information structuring [7]. Expert's competence is explained not only by an ability to process information, but also by an ability to organize knowledge in a proper way in order to activate it and process information more quickly [8], [9].

Interpretation education has not only to be additionally concentrated on the techniques that allow to form student's extra linguist knowledge in the educational process because knowledge expansion naturally happens during all specialist's life. It's also necessary to form conscious knowledge need and develop abilities of erudition expansion during all interpreter's professional activity and that is a distinguishing feature of his profession and his competence.

Thus, an active internal psychical student's activity of information collection and processing is essential for a professional knowledge formation. Within the system of education contest construction paradigm change the role of professor is shifted from a knowledge stable system

formation to the creation of conditions ensuring further education with a relativistic nature of the digested knowledge. Knowledge possession is determined by a certain personal intellectual level achievement the formation of which depends not only on the education efficiency but also on personal background of an individual.

Analysis that was carried out allows to consider interpreter's world extra linguist knowledge to be an interpreter's professional thinking phenomenon that may be defined as a professional interpreter's erudition and characterized by several strongly pronounced features distinguishing it from an erudition in its traditional sense.

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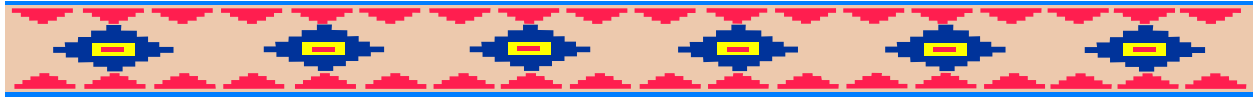
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MULTICULTURALISM OF EDUCATION AND PSYCHOLOGICAL HEALTH OF THE TEACHER

The teacher's health is a delicate and complex problem. Emphasizing its significance L.M. Mitina says that professional health of the teacher is the basis of modern school efficient work and its strategic problem. The problem of professional health of the teacher is one of the aspects in the total concept of national health protection as it is exactly on the teacher that the health of the younger generation depends. Traces of nervous stress emotional experience result in negative attitude to work, constant fatigue, absent-mindedness, low efficiency and dissatisfaction with the professional activity. The teacher's profession, as we know, refers to the "person to person" type what means connection with high emotional expenditure. In comparison with other professional groups pedagogues are more exposed to the risk of getting neurotic disorders, hard forms of neurosis accumulation, somatical problems (6).

Professional health in pedagogy and psychology is regarded as the ability of the organism to save and activate compensatory, protective, regulative mechanisms which provide capacity for work, efficiency in pedagogical activity and personal development of the teacher (Gluhova, T.G.; Mitina, L.M. and others). The psychological health makes the basis for professional health as a means of the teacher's ability to carry out the role of an active and autonomous subject of his/her own life in the changing world.

At the same time explorers of professional health problems note that modern social situation influences greatly not only the development of domestic education but the process of pedagogical activity as well. Let's consider in detail the specificity and tendencies of this social influence on the teacher's health.

Sociologists think that we are the witnesses of completely different in content and character development of civilization and macromedia of people's activity (Afanasenko, M.D.; Roschin, J.V.). Globalization becomes one of the tendencies in the changing society and makes a great impact on all spheres of world community. Globalization establishes strong economical, information, political, cultural and other relationships between states. International migration, caused by unevenness of economical development in the world, inequality of economical conditions and opportunities in different countries, is an important form of these relationships (8).

The difficulty with which Russia is entering globalization processes is strengthened by many facts of both very old and much closer to our times historical past of our country. Modern Russia, as well as its direct predecessor Soviet Union, is a polyethnic, multicultural and polyconfessional society. Lately all these terms have been united in one term – multicultural society (1).

 Being involved into the world economy and trying to reinforce its role in solving global problems, Russia is inevitably affected by the global tendency of migration processes intensification, which more and more complicate ethno-socio-cultural structure of the society and actualize researches in multicultural development of the environment.

At the beginning of the XX c. the idea of multiculturalism started to develop and became the basic tendency in modern cultural and civilizational development. L. Gurlitt, F. Gansberg, G. Sharrelman included into this term ethnic and world cultures, which help to develop common to all mankind consciousness and confirm the idea of united world. They are convinced of impossibility of unified culture. They connect multiculturalism with the freedom of intellectual development of people and peoples: a person cannot understand deeply and possess culture if he is imposed on somebody's views and ideas, if the development of his natural forces and abilities doesn't take place (7).

New social and cultural situation in the development of Russian society causes changes in education which is responsible for solving a very complicated problem: to prepare young people for life in multinational and multicultural environment, for dialogue and intercultural interaction.

Conventionally a person in the process of getting education ascends from individual to ethnocultural, moves to skills and knowledge. Education is an indispensable condition of reproducing and transmitting ethnocultural experience. That is why multicultural education today is considered a means of strain reduction in the society through teaching people a completely new attitude to mutual life in one multinational state.

Researchers emphasize the idea that development of pedagogue's professionalism in the sphere of multinational relationships is very significant as it creates an opportunity to settle situations of mutual misunderstanding in polyethnical regions more flexibly, to prevent rise of any discomfort in relationships of representatives from different communities. These circumstances make specific demands of the pedagogue's professional knowledge and skills in

the sphere of multinational relationships, their level and quality (O.V. Gukalenko, M.V. Dyuzhakova, V.G. Krysko, A.A. Tersakova and others).

At the same time it is recognized that in order to show professionalism in multinational relationships pedagogues need to meet the following psychological and pedagogical conditions (11):

• Permissibility of ethnopsychological relativism in pedagogue's work in the sphere of multinational relationships. It means that pedagogues should develop such qualities which will help them, on the one hand, adjust effectively to traditions, customs, mentality of representatives from other ethnic communities, and, on the other hand, it shouldn't contradict with his or her national psychic;

• Taking into consideration manifestations of ethnic identity awareness in multinational relationships which will help pedagogues develop the attitude of calm and reasonable perception of alertness and even sometimes negative attitude towards them on the part of representatives from other nations and find ways for mutual understanding using knowledge of the peculiarities in their national development;

• Finding opportunities to adapt to peculiar national life and labour conditions, to the ways of interrelationships between representatives of other ethnic communities. It means that, on the one hand, there will be certain difficulties in adaptation of the professional to interaction with different ethnic communities, and, on the other, there are perspectives for adjusting to them;

• Development skills of individual and differentiating approaches of the pedagogue in the work with representatives of various nationalities, which presupposes development of confidence in understanding national peculiarities giving a possibility to the teacher to orient him(her)self in complicated pedagogical situations (5).

The main structural components of the pedagogical professionalism in the sphere of international relationships are ethnosocial competence, readiness to overcome difficulties in communicative interaction with representatives of various ethnic communities, adaptive possibilities in interrelationships with people of other nations, culture of international interaction (2,3,4,11).

At the same time relevant objectives in education, connected with teaching people a completely new attitude towards mutual life of representatives from various ethnic communities in one state, can influence negatively the psychological health of the teacher. This negative influence is revealed in the appearance of ethnical marginality, difficulties in interpersonal interaction, collision of axiological orientations among subjects of education. It is this aspect of psychological health of the teacher that is less studied.

Problems of mass migration and mass media development in the modern world are accompanied with the notion "marginal personality". It is necessary to mention that among working migrants there are representatives of pedagogical profession.

In the sphere of marginal psychic psychologists noticed that standards, stereotypes of behaviour, cultural wealth of various groups contradict and reflect in it in the form of inner conflicts, alarm and tense conditions. There was introduced a term for this – ethnical personal marginality (A.V. Suharev, T.G. Stefanenko). It is an essential characteristic of the modern civilization society.

Ethnic marginalization of the society generates a specific situation connected with information when the ability of psychic and psychological adaptation of people to more and more complicated information streams caused by civilization crisis decreases. High degree of territorial mobility and the fact that not any person is strongly attached to any stable social community accounts for that. Specialists indicate a certain connection between ethnic marginality and psychic disorders (9, 10).

In this respect in order to preserve psychological health it is important for the pedagogues, who have fallen into new sociocultural conditions, to maintain links with their own ethic subcultures.

The fact is that an ethnic community is a psychological community able to carry out very important for every person functions: 1) to orient people in the environment giving more or less ordered information; 2) to set general living values; 3) to protect not only their social but also physical state, psychological health included. Every human being needs to feel that he is a part of some "we" and that his or her ethnic community is not the only one in belonging to which people are looking for the basis in life. (9). That is why ethnic communities mean so much for a modern man in spite of the more and more noticeable tendencies to their destruction.

The latest not numerous researches of various aspects of interaction among subjects of education under conditions of multicultural development show the urgency of self-preservation problem in personal and professional development of pedagogues working with children from different ethnic groups. These problems are directly connected with professional health of pedagogues. (4,9).

The growing number of children-migrants leads to intercultural communication intensity both with the group of students and their parents. As a result an inevitable collision of axiological orientations of personalities – representatives of various cultures – takes place.

Axiological personal orientations, ethnic axiological orientations in its structure, act as a "strategic" line of behaviour and carry out functions of "integrator" of different forms of people's activities. Out of many social roles, lines and axiological orientations only some of them are constituents of personality structure. An axiological orientation is the basic material for constructing this or that ethnoculture. The idea of specific for every ethnoculture system of axiological orientations is connected with the notion "ethnocultural personality". These orientations are presented in the form of a "mental programme" of a person as a social unit consisting of cognitive (the cognitive result in personal ethnocultural experience), emotional (the degree of certain orientation dependence on personality) and behavioural (personal

readiness to this or that activity) components which appear in dialectical unity reinforcing each other's powers (2, 4).

It is necessary to mention that interethnic conflicts very often arise among subjects of communication when there is misunderstanding of differences in axiological orientations based on personal ethnoculture. At the same time psychology will have to study the following aspect of pedagogues and students interaction: how does qualitative and quantitative representation of cultural diversity in the work of the teacher influences the preservation of personal and professional wholeness.

In general, researchers of this problem state that to preserve professional wholeness (which influences pedagogue's professional health) fulfilling professional functions in changing social conditions it is necessary to determine in Russian multicultural society the system of social and state values. This system will establish main directions in professional pedagogical work in domestic education. Federal state education standards of new generation accepted in 2011 contain these values of multicultural Russian society and state.

On the other hand, there must be created conditions in education directed to preservation of professional health of the teacher. These conditions are connected with maintenance of intended professional plan and scenario of the professional pedagogue's life realization; with overcoming disintegrated consciousness when motives of false self-actualization generate unrealizable aims harmful to stable wholeness; with maintenance of active position in professional life; with encouragement to self-modification, to developing lability of directives and tolerance as a basis of pedagogical activity which is especially relevant for work with children-migrants (S.G. Bondyreva, O.V. Gukalenko, M.G. Sinyakova and others).

At the same time modern psychological and pedagogical researches must be also directed to scrutiny of cognitive, emotional and behavioural components of the teacher's personality, to the ways they change in interethnical communication context.

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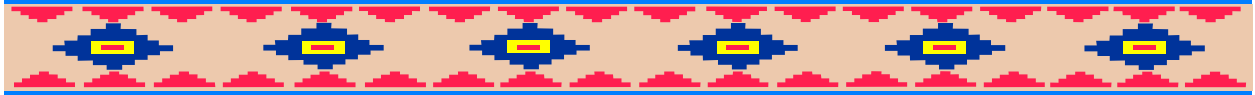
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POLYCULTURAL EDUCATION IN STUDENTS' LINGUISTIC CLUB

Process of globalization and intense communication in different spheres makes it necessary for a student to be able to accept, interact and cooperate with various cultures, values and beliefs, i.e. to be aware of polyculturalism.

The idea of polyculturalism has a number of different meanings. At one level the term means the appreciation, acceptance or promotion of multiple cultures, applied to the demographic make-up of a specific place, usually at the organizational level, e.g. schools, businesses, neighborhoods, cities or nations. The term may also describe people who have more than one culture in them (also sometimes called bicultural).

In a political context the term has come to mean the advocacy of extending equitable status to distinct ethnic and religious groups without promoting any specific ethnic, religious, and/or cultural community values as central.

In contemporary scientific researches, different understandings of the term has resulted in two different and seemingly inconsistent strategies:

• The first focuses on interaction and communication between different cultures. Interactions of cultures provide opportunities for the cultural differences to communicate and interact to create multiculturalism.

• The second centers on diversity and cultural uniqueness. Cultural isolation can protect the uniqueness of the local culture of a nation or area and also contribute to global

cultural diversity. The policy "Cultural exception" introduced by France in General Agreement on Tariffs and Trade (GATT) negotiations in 1993 was a precise example of protecting one's own cultural safety.

These different understandings of polyculturalism are not absolutely distinct from each other. Moreover, the opposing understandings and strategies sometimes actually complement each other work to generate new cultural phenomena that embody the ideologies of the individual cultures and the relationships between them.

In terms of education polycultural education is an idea, an approach to educational reform, and a movement for equity, social justice, and democracy. Specialists within polycultural education emphasize different components and cultural groups.

A major goal of polycultural education is to restructure schools so that all students acquire the knowledge, attitudes, and skills needed to function in an ethnically and racially diverse nation and world. Polycultural education seeks to ensure educational equity for members of diverse racial, ethnic, cultural, and socioeconomic groups, and to facilitate their participation as critical and reflective citizens in an inclusive national civic culture.

Polycultural education emerged in Canada and in the USA in particular during the civil rights movement of the 1960s and 1970s. It grew out of the demands of ethnic groups for inclusion in the curricula of schools, colleges, and universities. Although polycultural education is an outgrowth of the ethnic studies movement of the 1960s, it has deep historical roots in the African-American ethnic studies movement that emerged in the late nineteenth and early twentieth centuries.

Initiated by scholars such as George Washington Williams, Carter G. Woodson, W. E. B. DuBois, and Charles H. Wesley, the primary goal of the early ethnic studies movement was to challenge the negative images and stereotypes of African Americans prevalent in mainstream scholarship by creating accurate descriptions of the life, history, and contributions of African Americans.

By the late 1980s polycultural theorists recognized that ethnic studies was insufficient to bring about school reforms capable of responding to the academic needs of students of color. They consequently shifted their focus from the mere inclusion of ethnic content to deep structural changes in schools. During these years, polycultural educators also expanded from a primary focus on ethnic groups of color to other group categories, such as social class, language and gender. Although conceptually distinct, the key social categories of multicultural education - race, class, gender, and culture - are interrelated. Polycultural researcers are concerned with how these social variables interact in identity formation, and about the consequences of multiple and contextual identities for teaching and learning.

During the 1970s a number of professional organizations - such as the National Council for Social Studies, the National Council of Teachers of English, and the American Association of Colleges for Teacher Education - issued policy statements and publications that encouraged the integration of ethnic content into the school and teacher education

curriculum. In 1973 the title of the forty-third yearbook of the National Council for the Social Studies (NCSS) was Teaching Ethnic Studies: Concepts and Strategies. NCSS published Curriculum Guidelines for Multiethnic Education in 1976, which was revised and reissued in 1992 as Curriculum Guidelines for Multicultural Education. A turning point in the development of multicultural education occurred in 1977 when the National Council for the Accreditation of Teacher Education (NCATE) issued standards for the accreditation of teacher education. The standards required all NCATE member institutions (about 80% of the teacher education programs in the United States) to implement components, courses, and programs in multicultural education.

James A. Banks's Dimensions of Multicultural Education is used widely by international pedagogical community to conceptualize and develop courses, programs, and projects in multicultural education. The five dimensions are:

- Content integration;
- The knowledge construction process;
- Prejudice reduction;
- An equity pedagogy;
- An empowering school culture and social structure.

Although each dimension is conceptually distinct, in practice they overlap and are interrelated.

Let's face the details of the given dimensions based in J. Banks' conceptual ideas.

Content integration deals with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline. The infusion of ethnic and cultural content into a subject area is logical and not contrived when this dimension is implemented properly

The knowledge construction process describes teaching activities that help students to understand, investigate, and determine how the implicit cultural assumptions, frames of references, perspectives, and biases of researchers and textbook writers influence the ways in which knowledge is constructed. Polycultural teaching involves not only infusing ethnic content into the school curriculum, but changing the structure and organization of school knowledge. It also includes changing the ways in which teachers and students view and interact with knowledge, helping them to become knowledge producers, not merely the consumers of knowledge produced by others.

The prejudice reduction dimension of polycultural education seeks to help students develop positive and democratic racial attitudes. It also helps students to understand how ethnic identity is influenced by the context of schooling and the attitudes and beliefs of dominant social groups. The theory developed by Gordon Allport (1954) has significantly influenced research and theory in intergroup relations. He hypothesized that prejudice can be reduced by interracial contact if the contact situations have these characteristics: they

are cooperative rather than competitive; the individuals experience equal status; and the contact is sanctioned by authorities such as parents, principals and teachers.

An equity pedagogy exists when teachers modify their educational process in ways that will facilitate the academic achievement of students from diverse racial, cultural, socioeconomic, and language groups. This includes using a variety of teaching styles and approaches that are consistent with the range of learning styles within various cultural and ethnic groups. It also includes using cooperative learning techniques to enhance the academic achievement of the students involved. Teachers practice culturally responsive and diversed teaching when an equity pedagogy is implemented. They use instructional materials and practices that incorporate important aspects of the family and community culture of their students. Culturally responsive teachers also use the "cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them" (Gay, p. 29).

An empowering school culture involves restructuring the culture and organization of the school so that students from diverse racial, ethnic, socioeconomic, and language groups experience equality. Members of the school staff examine and change the culture and social structure of the school. Grouping and labeling practices, sports participation, gaps in achievement among groups, different rates of enrollment in gifted and special education programs among groups, and the interaction of the staff and students across ethnic and racial lines are important variables that are examined and reformed. An empowering school structure requires the creation of qualitatively different relationships among various groups within schools. Relationships are based on mutual and reciprocal respect for cultural differences that are reflected in school-wide goals, norms, and cultural practices. An empowering school structure facilitates the practice of polycultural education by providing teachers with opportunities for collective planning and instruction, and by creating democratic structures that give teachers, parents, and school staff shared responsibility for school governance.

Range of pedagogical researches confirm the concept that a student's educational experience is made up of both curricular and extracurricular activities. The alliance of the mentioned University activities are supposed to have a certain impact on a student's personal and professional development. Taking into consideration this concept we can state that students' linguistic club being a part of extracurricular activity (and non-formal education) can effectively contribute to a students' development as a polycultural personality. The following abstract's objective is to describe theoretical foundation of linguistic club, that is to say its' principles are to be expanded.

Analysis of polyculturalism, its' phenomenon and philosophical background led us to the conclusion that the following principles can be key to success while organizing our linguistic club: congruity with culture; dialogue of cultures; principle of polyculturalism;

consistency; demonstrativeness; personal activity; interdisciplinarity. Let's disclose them taking into account that principles are supposed to form theoretical background of a pedagogical activity.

Congruity with culture implies saturation of educational route appealing to culturally, socially and historically significant content. Based on the ideas of analytical thinking and juxtaposition the principle under discussion is aimed at achieving deeper level of understanding and personal acceptance of different cultures.

Dialogue of cultures requires establishment of tolerance, as well as relations of interaction and cooperation between various cultures.

Principle of polyculturalism could be regarded as a pedagogical standard aimed at preparing young generation to function in polycultural surroundings. That is to say that students are supposed to be ready to join both national and world cultures.

Principle of consistency aims at logical realization of the offered activities within linguistic club. Principle of demonstrativeness suggests that different human senses could be of certain significance while taking part in student's club.

Personal active position has a certain impact on tempo, soundness and solidity of the absorbed didactic materials. Students' conscious activity is one of the keys to success in establishing effective and competent polycultural interaction and cooperation. Principle of interdisciplinarity suggests that achievements and perspective of various branches of knowledge are to be taken into consideration while organizing linguistic club.

To conclude it should be said that in terms of polycultural reality students' linguistic club has certain facilities. Participation in students linguistic club is aimed at student's development as a polycultural character based on such principles as congruity with culture; dialogue of cultures; interdisciplinarity; personal activity; consistency and demonstrativeness.

Based on the concept of polycultural education a students' linguistic club as a part of non-formal education is supposed to carry out a number of certain functions: linguistic; cognitive and educational.

Linguistic function within club activities means that participants are given opportunities to master a linguistic competence (i.e. to use lexical, grammatical and phonetic resources of the language adequately and accurately).

Cognitive function is reflected in certain activities to encourage personal cultural standards and level of polycultural competence. Thus it is required to create a definite social and cultural space which could help to get acquainted with certain cultural and history backgrounds.

Educational function is taken into consideration through involvement of culturally relevant activities based on the ideas of tolerance, personal and cultural interactions.

Thus polycultural education within student's linguistic club is to provide students with educational experiences that enable them to maintain commitments to their community

cultures as well as acquire the knowledge, skills, and cultural experience needed to function in the national civic culture and community, to function effectively within and across diverse groups.

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HIGHER EDUCATION IN THE US AND RUSSIA: A PERSONAL PERSPECTIVE

Over the course of my 10-month stay in Russia teaching English conversation and culture classes at Udmurt State University (UdSU), I was repeatedly struck by some basic differences between my experience as an undergraduate in university in the United States, and my time as a teacher here in Russia. Some of the differences were obvious: the change in my professional roles and in locales; others were more subtle, such as the structure of classrooms and the organization of the student

body. It is amazing how our environment shapes our perception and expectations – when I came to the Udmurt Republic I was eager to teach and to learn from my fellow colleagues and students, but at the same time I had a foundation of expectations that I expected to build upon in terms of what I would teach and how I would do it. While some of my assumptions were correct, on other topics I was either completely misinformed or never even told in the first place regarding the higher education system in Russia. Although my own specialization in my undergraduate courses was Russian and Post-Soviet studies, and despite my own experience in primary school in the former Soviet Union and in a brief study abroad experience at St. Petersburg State University, I did not know what to expect when immersing myself in the Russian education system. Indeed, almost a full academic year after having worked here, some differences between the schooling systems in Russia and the US are still new revelations. In this paper I will report on my discovery of these fascinating differences in teaching methodology, class structure, and the overall process of earning one's degree. Rather than utilizing formal research, I rely on my personal experiences of receiving my bachelor's degree at the College of William and Mary, in Williamsburg, Virginia, USA, and my tenure here at Udmurt State University as an English Teaching Assistant of the US Fulbright Program in the Department of Translation and Stylistics within the Institute of Foreign Languages and Literatures.

Teaching Methodology and Class Structure

Before I came to Russia, I had given little thought to teaching. My mother is a college professor and my father an instructor (both of anthropology), I sat through 12 years of grade school, and had recently finished a subsequent 4 years of college, but I had barely considered the planning and preparation instructors must put into each lesson they teach. I had fallen prey to that common fantasy of students – that teachers pop out of the ether, fully formed and eager to teach every day, and that after school hours they likewise disappear.

To this day, I have received barely 2 full weeks of teacher training, courtesy of teaching specialists working for the US government. The primary lesson drummed into our heads during these trainings was flexibility – "expect the unexpected," "go with the flow," and "roll with the punches" were supposed to be our unofficial mottos. We were told that sometimes perfectly planned lessons flop unexpectedly, that we always needed back-up plans, and to always remain upbeat and optimistic. I felt as though I was planning for war.

When I finally did face my first class, I froze for a second, but mostly after that things flowed naturally. Rather than being at constant odds with my students, we became a team and worked collaboratively to discuss our semester curriculum and the subjects which they thought were most interesting. However, I immediately ran into some differences among my students' behavior which were completely unexpected.

First of all, all of my students were in set groups, which they were placed in upon entering university. Each group has a head student who coordinates with the teacher and is responsible for various duties. Classes in the US are much more random; whichever student manages to enroll in a

class of his or her choosing, according to whether he has an interest in the subject, is required to take it for his major or in order to graduate, or even according to what time of day the class is being held (in fact, some of my friends in university chose their classes primarily based on the fact that they wanted no classes before 9:30 am or after 3 pm). In order to coordinate homework or study groups for a certain class, enterprising students ask each other what time and place they should meet to discuss and solve homework assignments; these study sessions are completely informal and optional, but it is a good way for beginner students in a subject to make friends and share problems.

It was instructive to find out that students spend all 5 years of their education studying with the same people, and I could see reasons how this could benefit and impede learning. In terms of maintaining a support system for students, the group system is wonderful. Rather than expending much time and effort in encouraging students to bond with their dormitory mates and join clubs through rigorous orientation programs (typically the strategy among US universities), students naturally form extremely close relationships with their group-mates. On the other hand, I could also see some drawbacks – namely, over-reliance on friends to help with homework and a potential breeding-ground for plagiarism.

Overall, my students have been eager to learn and excited to interact with a native English speaker. They enjoy the unique experience of being taught by someone closer to their age, and someone whom they can question on pop culture and slang. At the same time, however, thanks to the Russian tradition of strong discipline and authority residing in the teacher, I did not need to fear losing control of my classroom. My students always ask permission to leave for the bathroom, a fact that surprised me at first. In US classrooms college students are not required to stay in class, and may leave whenever they want – this, of course, does not always ensure they have good grades, but professors do not question the comings and goings of their students.

Meanwhile, the flexibility lessons that my teacher trainings had ingrained in me went rarely used; perhaps because my students here seem to be more used to more lecture-centric teaching styles. In one way, I found this a boon – I spoke, and my students listened. In another, it was frustrating, and sometimes I felt like I had an insurmountable barrier between myself and my students – they were listening to what I was saying, but unable or unwilling to respond. As a novice teacher, I am unsure if this is a general problem in teaching, as I have only thus far taught in Russia. While I was a student in the US, debate was key to many of my university classroom activities, with students frequently challenging each other and their teachers' knowledge; here, I was rarely challenged, but at times it was difficult for me to engage the class and hear their opinions on topics.

In addition to the respect I am afforded by my students here, I also appreciate the small class size. Whereas classes in the US can range from lecture halls of more than 250 students to seminars with less than 16, class size for the most part ranges somewhere between 25-40 students. Classes in UdSU are much smaller, with typically one group per class. My class size has ranged from as few as 2 students in my master's class to 17 students in my combined class of two groups of third-year students. The smaller class size makes it much easier to keep everyone engaged and encourage class participation, something I could not realistically expect in a class of US proportions.

The Degree-Earning Process: Bachelor's Degree

There are many paths that lead to receiving one's higher education in the United States, although almost all of them come with large price tags. Once in university (of which there are a variety to choose from), there are further options for specialization, but one of the most common routes is that of receiving one's liberal arts education. As this is the type of education which I received at William and Mary, I will focus on this system. For the purpose of this upcoming section, I have made two charts to visually demonstrate the paths that one may choose.

Firstly, it is of note that beginning in middle school (grades 6-8, age approximately 11-13), most schoolchildren are given the opportunity to begin choosing their own elective classes and developing individual interests. The basic structure for middle and high school education, which is also mirrored in the liberal arts education, is that of a required number of core subjects – typically English, science, mathematics, history, and physical education – followed by any number of elective classes, which students can choose for themselves. The options in school usually include orchestra, drama, art, photography, woodworking, automechanics, parenting, home economics, and cooking. This pattern of choosing one's own classes among required ones and elective ones continues into the university liberal arts education system.

Upon graduating from high school or passing a federal examination and receiving one's General Education Diploma (GED), a student may apply for and enter an institution of higher learning of his choosing. Before committing the time, effort, and funds to a 4-year diploma, he may choose instead to opt for attending a local community college. Community colleges are located in almost every city in the United States and offer a wide range of courses for all members of the city's community; they may offer night classes for adults wishing to further their educations, classes for working mothers or retirees looking to refresh their knowledge on a certain topic, or 2-year associate's degrees (AA/AS) in a trade or skill. For those who do not have the money or inclination to immediately enroll in university, earning an associate's degree can also be an intermediary step to university. Upon receiving one's associate's degree, it is not difficult to transfer to a university or college and begin working towards a 4-year bachelor's degree as a second- or third-year student (see Figure 1), thus effectively cutting one's remaining time spent in university in half.

There is a variety of 4-year institutions of higher education in the US, including military institutions, religious seminary universities, private colleges, state universities, and technical universities. For the sake of this paper, I will focus on state universities and the liberal arts education system, as I studied at such an establishment. As mentioned in the previous section on teaching methodology and class structure, a typical plan of university education involves a branching tree of possibilities in terms of class selection, not only in terms of required core subjects and electives, but also in terms of which classes one needs to take for his major or specialization. Using my education as a reference, I will demonstrate these choices.

Upon entering university, students are not expected to know what they would like to major in, although most have an idea of what subjects interest them the most. The first two years of

university, a student may choose to remain "undeclared" – a status which indicates that she has not yet chosen her discipline of study. When I entered university, I knew I was interested in English literature, languages, and international relations. With these interests in mind, I enrolled in Russian classes, took courses in world history, and took a class on Arthurian literature (about the legend of King Arthur and the Knights of the Round Table). I also knew I would be required to have taken classes in two science courses, mathematics, religion, and philosophy before I graduated, so I chose to take geography, a math class on the physics of flight, introduction to Hinduism, and a philosophy course on ethics. The courses that I chose to take were merely a few out of a wide range of course offerings available to all students. Depending on my schedule and inclinations, I could have chosen instead to take classes in microbiology, calculus II, Christianity in the modern world, ancient Greek philosophy, and 19th century travel literature.

With the mixture of the required general education classes and elective classes in my fields of interest, I began to choose what major I felt would best suit me and my future ambitions. After the one English literature class, I decided English literature would not be my major, and after having learned that a major in international relations includes many classes on economics, I decided that it was also not for me. Meanwhile, I continued to take more and more classes concerning Russian – language courses; the history and politics of the Russian Federation, the Soviet Union, and tsarist Russia; Russian literature courses on the classics; and Russian cinema classes. It seemed clear to me that my interests were centered in Russian Studies, so at the end of my sophomore year, I went from being an undeclared undergraduate of William and Mary to a Russian Studies major within the Modern Languages and Literatures department.

Unlike as I have found in the education system at UdSU, where students enroll in their major as well as their university immediately upon entering, the liberal arts system affords some flexibility and allows students to change their minds. Sometimes this can even be a detriment to students, who decide to change their major 2 or 3 times before they find what really interests them. As a rule of thumb, it is possible and even likely that in the first two years of university, students will change their idea of what they would like to major in. Upon declaring their major after sophomore year, however, it is rarer—although not impossible—to change one's discipline again. Indeed, students who do choose to change their major merely opt out of taking more elective classes, as they are required to fulfill a new number of required classes for their new major.

In order to graduate from university, an institution usually requires that a student must have taken at least 120 credit hours. For transfer students, they may transfer their credit hours from their previous university. Within one's major, there is usually a requirement for 60-70 credit hours to be taken within one's department. If a student chooses to double major, this is also possible, but it means that more likely than not, certain classes fulfill both major requirements, or also fulfill general education requirements at the same time. Students can also choose to major in one department and take a minor in another. Minors require that one takes a minimum of 20-30 credit hours within a second department, which becomes a sub-specialization for the student (see Figure 2). Frequently students pair similar disciplines together as majors and minors, such as a major in

Theatrical Arts and a minor in Music; this is not always the case, however, and one of my friends chose to major in Physics with a minor in Art.

Occasionally, too-frequent changing of one's major can make students stay in school for longer than the 4-year norm. These students are typically known as fifth-year seniors, but there is usually no stigma against them for graduating on a delayed schedule. Students are allowed to stay a maximum of 7 semesters total, although they may pause to take a break in their education for health or financial reasons. If students have completed their required courses in a shorter time, such as in 3 years, they may graduate early. Likewise, if students complete all of their required classes a semester early, they may graduate in December rather than May.

As for myself, I chose to graduate with the rest of my graduating class, who had entered university in fall 2005 and was due to graduate in spring 2009. I had fulfilled my major requirements, general education requirements, and completed the necessary 120 credits in the autumn of 2008, but I decided that I would like to graduate with the students and friends I had made those last 3.5 years.

The Degree-Earning Process: Master's Degree and Beyond.

Although I have not yet begun graduate school, I can also offer a few words on this subject. Unlike here, where it seems that it is quite common to continue with one's master's degree at the same institution as one's undergraduate degree (bachelor's), students in the US typically apply for graduate school in another university. Most universities have graduate schools attached to them as well, but not for all disciplines. For instance, my alma mater, William and Mary, offered graduate studies for Education, Business, Law, and History, but not for all of the undergraduate disciplines. Students are encouraged to take a year off between graduating from university with their bachelors and before beginning their post-graduate education.

The reason for this gap-year is manifold, but the most common cause is a desire to gain more life experience before embarking on a new 2- to 3-year (or 4-7 years for Ph.D programs) educational journey. Graduate programs can even suggest to their accepted applicants that they defer for a year, in order to have a clearer resolve of the path they wish to take. I have heard it said that students going immediately from their undergraduate education to their master's education experience more burn-out and doubts as to their future career, whereas older masters students are more resolved in their career path.

As opposed to undergraduate education, where receiving a free education through scholarships is extremely difficult to do and very competitive, most graduate programs offer a larger number of free or partially subsidized spots – those positions kept for promising students who will not need to pay for their continuing education. Students in masters and Ph. D. programs also tend to be more varied in age and in background than those students who attend university, the majority of whom are all between the ages of 18-22.

Embarking upon receiving one's master's degree is serious business – it indicates a desire to continue working in academia or to gain high positions in the corporate world. As such, whereas for some people, their undergraduate education is paid by their parents or through university or federal loans, typically graduate school must be paid for solely through the student's own funds, by working concurrently with schooling, through scholarships or funded positions, or by federal loans.

Conclusion

This paper reviewed the differences between class structure and methodology between the US and Russia, as well as a personal look at the process of gaining a higher education in the United States. It is my hope that this personal exposition of my education illustrates the diversity and choice offered in the US liberal arts education system and allays some fears of my students, friends, and colleagues here at UdSU. I know that the process of changing the traditional Russian system of education to that of the international Bologna system is currently being implemented, with some trepidation as to how this will affect curricula, teaching styles, and future students. It was my intention that a personal glance into the process of acquiring one's bachelor's degree illuminates and casts aside some of the doubts as to what may lie in store for future generations of students and instructors at UdSU.

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STUDENTS' TRAINING FOR INTERCULTURAL COOPERATION

Introduction

The currency of the development of the problems of the multicultural education is determined by the modern tendencies of the world's educational space progress, including the cultural traditions' pluralism, the necessity of the integration of the national educational systems and the internationalization of the high professional education. Russian researchers (G. Elizarova, O. Leontovich, S.Ter-Minasova) show the interest in the field of intercultural communication, E. Vereshchagin, V. Kostomarov, Maslova study cultural linguistics, L. Hasanova, A.Krylov, L. Suprunova, V. Safonova, E. Khakimov, V. Hotinets discuss the issues in education and psychology.

However, analysis of mentioned above resources shows that the problem of students' training for intercultural cooperation is not sufficiently developed in the aspect of its didactic and diagnostical equipment. Therefore, the focus of ongoing research is to search didactic and diagnostical methods which profide with the efficiency of the students' training for intercultural cooperation.

The purpose of our research is to give a theoretical basis and to prove the possibility of formation of students' readiness for intercultural interaction through the specific organization of teaching resources in educational activities by the experiment.

Methodology

The objectives of the reasearch: to identify theoretical approaches to the justification of the concept "multi-cultural educational situation; produce a conceptual analysis of the term of "students' training for intercultural cooperation" and its structural and component being; to develop a model for students' training for intercultural cooperation determined by the educational situation; to identify a set of criteria and indicators of students' training for intercultural cooperation; to develop a set of

didactic tools of students' training for intercultural cooperation and prove the effectiveness of the given didactic support by the experimental work.

Hypothesis of our research: the introduction of these complex didactic tools into the educational process will help in preparation the students for intercultural interaction if there will be: 1) an interaction among native (Udmurt), regional (Russian) and foreign (English or German) cultures during the co-study of the languages in a multicultural educational situation, 2) a defined essential characteristics and criteria, and 3) a theoretically grounded model of training and an integrative technology implementation.

We used a set of qualitative and quantitative methods to achieve this goal and to solve the objectives: the modeling of the process of the students' training for intercultural cooperation, direct questioning, method of observation, testing, pedagogical experiment and the analysis of the data.

Study

A methodological basis for modeling of a students' training for intercultural cooperation is defined by the significant positions occupied by the concept of intercultural dialogue (M.Bakhtin, V. Bibler), a Vygotsky's cultural-historical conception, a S.Rubinstein`s theory of subjective human development, as well as general philosophical position on the humanistic education of cultural types (E. Bondarivka, V. Slastenin, I.Yakimanskaya, etc.) at the first stage of our study.

The study reveals some difficulties in the perception of students of other culture (the facts of ethnocentrism and indifference to other cultures, the reluctance acquainted with other cultures, etc.). Analysis of native and foreign educational literature in the dialogue of cultures shows that the success of intercultural interaction affects a number of factors, such as: language knowledge andcultural awareness, the ability to orient the student in a multicultural society, human and tolerant attitude of personality in relation to " the other", an awareness of national traditions and specific ways of behaviour as well as such important personal qualities as friendliness, openness and willingness to help others, a sense of solidarity, etc.

Based on L.Vygotsky`s  cultural-historical concept, K.Platonov, S.Rubinstein, V.Slastenin`s scientific works, a definition of students` readiness for intercultural cooperation is given and four components were defined in it: motivational, cognitive, emotional, and behavioral components. Interconnection of these items allows the mobilization of personal qualities, cultural studies of knowledge and ways of interaction and allows students to build positive relationships with other cultures.

The study has identified that the formation of development of students` readiness for intercultural cooperation occurs successfully in multicultural education. This situation is characterized by a special type of integration of education, training and development of students in the context of the interaction of linguistic and cultural systems. Content components of a multicultural educational situation appear in the following stages: introduction to a historically elaborated forms and methods of work during the cultural studies; development of a multicultural environment on the basis of assimilation of cultural values and the historically prevailing practices in the sphere of intercultural interaction, development of personal relationships in a multicultural

sensitivity of the action, use of development a system of norms and values in situations of intercultural cooperation.

The functional features of a multicultural educational situation determines the model revealed in the educational preparation of students for intercultural interaction at the second phase of our study, which is represented by the following elements: goal: the formation of students' readiness for intercultural cooperation; methodological guidelines: student-centered, communicative activity-and cultural-oriented approaches; principles: scientific, systematic, cultural, the dialogue of cultures, of integrity; content: interdisciplinary integration of training modules (cultural studies, professional, linguistic); educational technology: learner-oriented, interactive, cultural;

Criteria and indicators of students' readiness for intercultural cooperation on motivational, cognitive, emotional, and behavioral levels.

The integrative technology of realization of this model is further developed. The authentic cultural studies-oriented texts are one of the elements of the content under the following topical clusters: "Stereotypes or peculiarities?", "Cuisine", "National traditions".

The structure of the training activities within the integrative technology represents a sequential operation of activities of teachers and students: to identify – to understand – to realize – to take cultural oriented information . This structure is presented in five sequential steps:

stage 1 – introduction to the topic in the revitalization process of topical pre-knowledge and students`cultural orientation;

stage 2 – topical differentiation in the presentation of foreign language teaching text, highlighting culture -oriented information, analysis of its representation in the semantic aspects of the nature of cultural and language codes;

stage 3 – activation of culture -oriented information educational material in the process of comparing the manifestations of L1/ L2 and culture;

stage 4 - expansion of cultural studies of knowledge through the usage of a second culture -oriented texts, discussion of the contents and meaning of the text categorization and generalization of the semantic details of the text;

stage 5 – integration of cultural studies of information mediated by the situation of intercultural cooperation.

Testing of educational technology as part of preparing students for intercultural cooperation took place at the third stage of the study. This issue is taken at the faculty of Udmurt philology faculty of professional foreign language, the Institute of Foreign Languages and Literatures, Udmurt State University. Our experiment covered 223 students, 15 teachers UdSU, 5 informants native German speakers at different stages.

The study defines the following criteria formed of the searched issue: level of L1 and L2 (criterion 1), the ability to define their cultural identity / ability to identify universal and specific features of the language (criterion 2), knowledge of the values of L1 and L2 culture (criterion 3), the ability to interact effectively with other cultures (the establishment of critical understanding, the goal of interaction) (criterion 4), a tolerant attitude towards people of other cultures (criterion 5).

The following methods of evaluation are used as psychological and educational surveys (N. Fetiskin, O. Kulakov, S.Savignon, M. Schneider), language testing, interviews, observation.

The result of the research is the following: the students showed such competences as high level of language skills (95% has average and above the average level), the ability to identify one's cultural belonging (93,3%), the knowledge of the values of one's native and foreign culture (98,3%), the ability to be successful during the interaction with the representatives of the other culture (including the ability to establish the mutual understanding and to achieve the purpose of the interaction) (91,7%) and the tolerance towards the representatives of the other culture (96,2%).

Conclusion

The research indicates the effectiveness of the injected model of the students' training for intercultural cooperation and the technology of its realization:

1. The study was justified by the project of multicultural education situation in which space is realized soizucheniya several linguistic and cultural systems.

2. A model of the process of forming students' readiness for intercultural cooperation in a multicultural educational situation is theoretically grounded and systematically presented.

3. A set of didactic tools, including conceptual reasonably content within the category of situational-cultural studies-oriented organization of teaching material, methods, techniques and tools of integrative technology training, which consists of successive stages of structural and content of training activities and its assessment tools.

4. A set of criteria and indicators of students' readiness for intercultural cooperation are defined the experiment shown positive dynamics in the group of criteria, which confirms the effectiveness of the model and technology training.

In prospect, the implementation of technology training for intercultural cooperation in the system of continuing education (a preschool – a secondary school – a high school – a higher education), as well as a creation and introduction of a program of intercultural education for Udmurt Republic.

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CULTURE COMPLIANT PROFESSIONAL REFLECTION UNDER THE PROFESSIONALIZATION CONDITIONS

Introduction

The society demands unified requirements of achieving productiveness of professionalization by members of all involved ethnic groups. Professionalization planning and administrating are based on common, averaged rules make it difficult to attain its productiveness for ethnic subjects and restricts the ability of using their specific cultural advantages. Professional education system must integrate a person into culture existence, provide them with methods of solving professional problems under the conditions of fast changing culture environment by application culture ways of acting in profession (Saksonova, 2006, 27). Modern process of inculturation is steady and helps to project the professional culture of ethnic subject.

Working this problem out is not sufficient in modern science. Such ideas are developed by a number of scientists (V.U.Khotinec 2002, 2008, A.V.Karpov 2004, N.M.Lebedeva 2007, O.S.Anisimov 2006, L.P.Saksonova 2006, M.V.Shvidkaya 2006, E.V.Selezneva 2005 at al.). But in most cases the description of relations of the professional and the ethno-cultural in the personal inner world is incomplete, the role of reflection as a culture effects "conductor" has not been revealed.

Methodology

We understand professionalization, according to A.A.Derkach (2000), A.V.Karpov (2004), in a narrow sense, as a process of achieving a compliance with the professional requirements by

the subject of activity, a process of development and self-development of the subject. The productiveness of professionalization (K.A.Abulhanova, N.V.Vasina, L.G.Laptev, V.A.Slastenin, 1998) is characterized by the level of professional-personal development, form necessary for work professional important qualities and new psychological formations, knowlege, abilities, skills, professional positions, creative activity as self-development. Professionalization productiveness can be reached in the education process and self-improving activity.

Productive professionalization is a crisis period of professional growth, it contains the conflict between the established older system of professional problem-solving methods and the new methodology offered. Under the crisis conditions, universal variants of action, contained in culture, appear to be the most reliable, simple, gentle way to settle the contradiction.

In our research an attempt is made to prove the suggestion that under the productive professionalization crisis conditions professional reflection of ethnic subject acquires culture compliance.

Study

In the research a group of educators took part teachers of different nationalities (Finno-Ugric (Udmurtian) and Russian). The participants were attending the refreshing course, sample quantity is 128 people. To carry out the research of the respondents' system of values S.H.Schwarz' Method for study the culture values orientation has been used. To diagnose professional reflection components: reflexiveness, self-evaluation of professional important qualities (PIQ), productive motivation, teacher professional self-consciousness (TPS), satisfaction with work, professional events significance, - the following methods have been used: shorter variant of complex method to study Professional self-development motivation (A.A.Derkach, A.A.Bodalev, L.G.Laptev, L.A.Pavlichenko, N.V.Vasina et al., 2001), that is presented by method to study self-evaluation of PIQ, Logical square (an adapted variant of N.V.Kuzmina Method), Personal motivational profile; Personal reflexiveness level (A.V.Karpov, 2004), Teacher professional self-consciousness (TPS) (A.V.Savchuk, S.K.Gasanov), Life goal analysis (L.D.Stolyarenko). To get statistic data processing it has been used factor analysis of two subgroups' data separately by principal components method with Varymax rotation in SPSS 11.5 program, dispersive univariate one-way ANOVA and multivariate MANOVA.

As an outcome of value orientation structure analysis of Udmurt and Russian subgroups respondents' under the productive professionalization conditions there were found four factors in each subgroup, explained 53% and 52% of dispersion. The two strongest factors in each subgroup are submitted. In the research operational factors titles are offered (see table 1).

In Udmurt subgroup factors "Social life regulation" and "Mildness" reflect values of conservation, moderateness on the one hand and social order, involving equal abilities of self-realization for all members of society - on the other hand. These values can be named

adaptive values of social orientation, which are basic traditional values in Udmurt culture. (Khotinets, 2008)

Factor structure of values of respondents Udmurt and Russian subgroups under the productive professionalization conditions

Udmurt	Russian
"Social life regulation" 23% social order (0,890), social justice (0,886), national safety (0,880), efficiency (0,872), honesty (0,863), independence (0,862), equality (0,849)	"Individual life regulation" 22% efficiency (0,893), self-respect (0,890), meaning of life (0,878), self-discipline (0,875), wisdom (0,871), independence (0,871), honesty (0,869), privacy (0,857), intelligence (0,856)
"Mildness" 16% saving face (0,879), modesty (0,819), obligatoriness (0,801), contentment of place in life (0,801), moderateness (0,797), mutual complaisance (0,760)	"Pleasure" 15% pleasure (0,892), interesting life (0,877), variety of life (0,874), unity with nature (0,840), moderateness (0,836), wealthiness (0,825), freedom (0,750), self-indulgence (0,745)

Value factors marked out in the Russian subgroup are related with culture-specific factors, described in fundamental research of Lebedeva N.M. (Lebedeva, 2007). In the Russian subgroup the strongest factors are "Individual life regulation" and "Pleasure". Activity is focused on subjects' inner world, on its' structuring and categorization. These factors can be named instrumental values of individual orientation.

The factor, associated with regulating trend, is presented in both subgroups. This is contained in culture universal method of contradiction settlement, a response to professionalization crisis condition. In the Russian subgroup regulative activity is directed at individual world, a subject applies to self-organization. In Udmurt subgroup social world is regulated, self-regulating is carried out by social means. This way of self-organization throws back to heathen value of unity with nature, discover oneself in outer world (Khotinets, 2008, 14). An individual turns into world's objects, subjects, organizes himself stimulant, thus receiving means to organize the world itself.

To discover the marked out factors of values effects on professional reflection we conducted dispersive analysis of two subgroups data separately. Value factor "Social life regulation" in Udmurt subgroup exerts significant effects on professional reflection components: reflexiveness and productive motivation. (See table 2, picture 1)

The value "Social life regulaton" start up self-organization, that is interpreted as world organizing in Udmurt subgroup. These adaptive social-orientated values are originally based on Udmurt culture heathen canons (Khotinets, 2008, 16). Lively connection with natural environment is basal for East-Finnish people mentality, which describes their attitude to the world (Khotinets, 2008, 16).

Table 2.

Effects of value factor "Social life regulation" on reflexiveness and productive motivation in Udmurt subgroup (mean and steady deviation) (univariate one-way ANOVA)

Professional reflection components	Layers of value factor "Social life regulation"	
	Low	High
Reflexiveness	128,25 (7,9)	135,5 (8,2)
Productive motivation	11,8 (4,0)	15,4 (3,7)

Note: main effects of value factor "Social life regulation" on reflexiveness $F(1, 30) = 6,499$, $p<0,05$, productive motivation $F(1, 30) = 7,129$, $p<0,05$.

Picture 1.

Effects of value factor "Social life regulation" on professional reflection components: a) reflexiveness, b) productive motivation

a)

б)
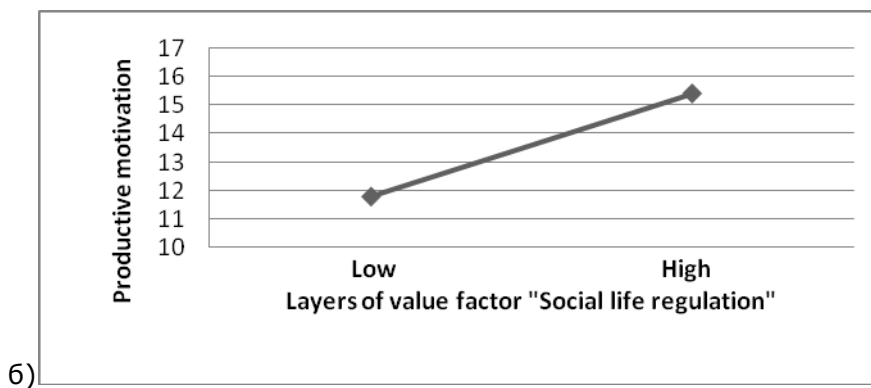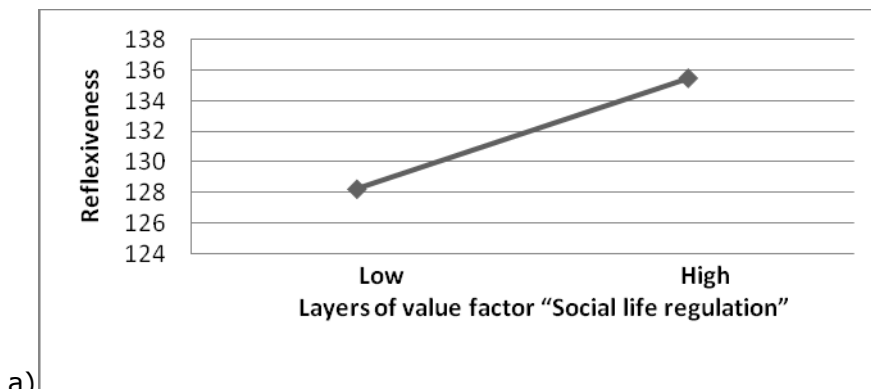
The value of Regulation is actualized as culture compliant way of self-organization in Udmurt subgroup. An individual turns into world, appropriates its characteristic, organizes himself like that and by this way he organizes the world itself.

In the Russian subgroup an effect of value factor "Individual life regulation" on professional reflection was discovered. (See table 3, 4, picture 2)

Table 3.

Effects of value factor "Individual life regulation" on professional reflection in Russian subgroup (multivariate MANOVA)

Effect	Multivariate criteria	Value	F	Significance
value factor "Individual life regulation"	Pillai's Trace	0,506	4,267	0,004
	Wilks' Lambda	0,494	4,267	0,004

Table 4.

***Mean and steady deviation of professional reflection components***

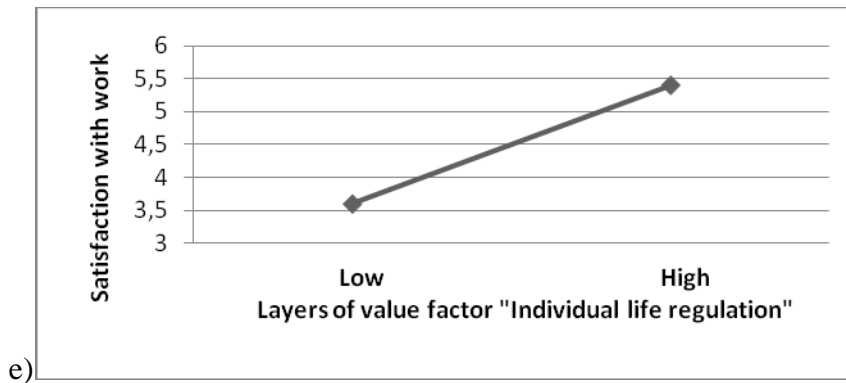| Professional reflection components	Layers of value factor "Individual life regulation	
	Low	High
Self-evaluation of professional important qualities	60,0 (15,5)	38,6 (14,9)
Reflexiveness	132,8 (7,0)	142,5 (9,8)
Productive motivation	13,4 (3,5)	18,5 (5,0)
Teacher professional self-consciousness	132,4 (7,8)	141,7 (11,7)
Satisfaction with work	3,6 (2,6)	5,4 (1,8)

Comments: main effects of value factor "Individual life regulation" on: self-evaluation of PIQ $F(1, 30) = 15,98$, $p<0,001$, reflaxiveness $F(1, 30) = 10,47$, $p<0,01$, productive motivation $F(1, 30) = 11,10$, $p<0,01$, TPS $F(1, 30) = 7,01$, $p<0,05$, satisfaction with work $F(1, 30) = 5,20$, $p<0,05$.

Accepting the value of regulating activity, the inner world reconsidering starts up realizing the following processes in the form of reflection activity. That results in clearer and more adequate self-evaluation of PIQ, distinct recognition own professional characteristics, feeling of belonging to profession. Motivation for change and production strengthens. Attained feeling of clarity and order, more profound penetrating into the essence of own profession raises the feeling of satisfaction with work.

Picture 2.

Effect of value factor "Individual life regulation" on professional reflection components:
a) self-evaluation of PIQ, b) reflexiveness, c) productive motivation, d) teacher professional
self-consciousness, e) satisfaction with work

e)
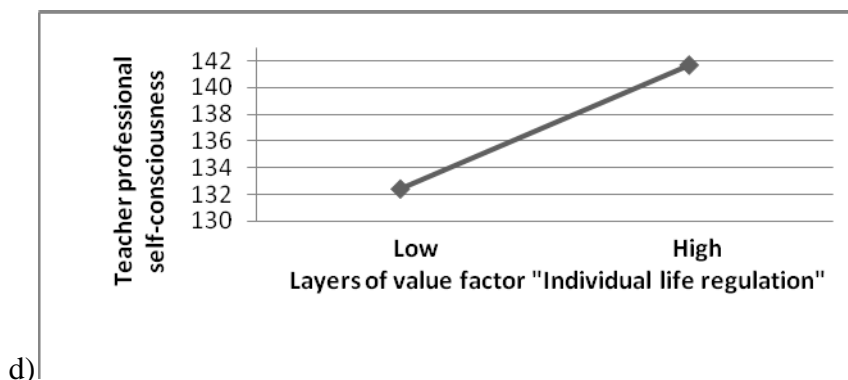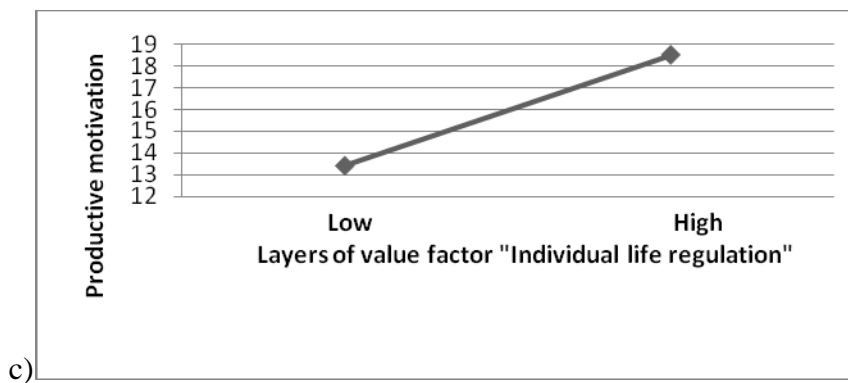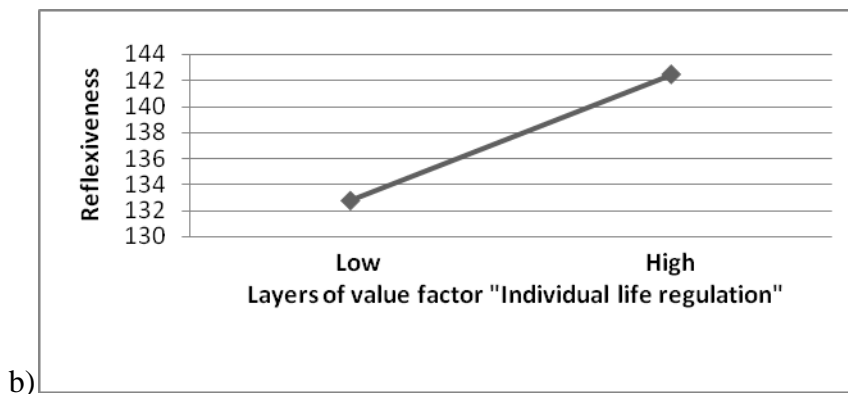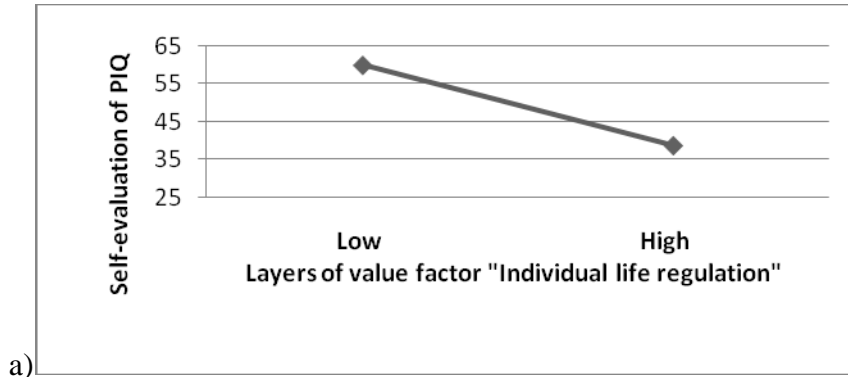
Conclusion

Thereby, values, implemented in nation culture, have influent effects on professional reflection components. These are adaptive social-orientated values in Finno-Ugric (Udmurt) group, instrumental individual-orientated values in Russian subgroup. Professional reflection realizes in a culture compliant way under the productive professionalization conditions.

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THE AIM OF ETHNOPSYCHOLOGICAL ABILITIES AND ETHNOPSYCHOLOGICAL PREPARATION OF A TEACHER FOR THE WORK IN THE MULTICULTURAL WORLD

Self-actualization need is a fundamental feature of a mature personality, the source of longevity in the modern developing world. The idea of self-realization is of great importance in many conceptions of man's personality. The personality that uses his individuality and social environment peculiarities is able to reveal his inner potential, i.e. self-actualization.

The topicality of the theme is conditioned by self-actualization special importance in the conditions of the modern changeable polyinformational world. Self-actualization is determined as interest, the process of realization and the result of person's possibilities, full and positive use of his potential; the process of adequate development, self-development, self-improvement, balanced and harmonic development of all personality's aspects (A. Maslow, C. Rogers, E. Fromm, E. Shostrum, D.A. Leontief, N.I. Polubabkina and others).

The next moment, that makes our investigation topical, is debates on the role of ethnicity in the person's development. They think that in the conditions of globalization ethnic identity loses its role in the person's individuality. Others think that unification of modern society and personality makes psychological and spiritual problems worse (5).

Having mentioned the growing role of ethnic factors both in the life of society and personality, it is logic to suppose that ethnicity plays an important role in the personality's development. The processes of democratization happening in our country demand to take into consideration ethnic peculiarities that reveal themselves exactly in people's activity, actions and behavior. In this case it is important to study those stereotyped outer signs of mental

activity that are reflected in traditional ethnically unique forms of behavior. They are one of the means of personality's identification with the given ethnic society.

The difficulty of self-actualization study is in its complicated complex structure which includes the number of interrelated individual features. Theoretical and empiric investigations show that a self-actualized person differs from others in the following features: activity, self-esteem, self-acception, confidence, creativity (1).

In this paper we worked out the approach to self-actualization problem through the ethnic identity process activation and ethnic tolerance increase.

Ethnopsychological training as an active method of tolerance learning is an important component of psychological-pedagogical program of youth education. Ethnopsychological training – is step-by-step program of variable exercises aimed at forming and developing tolerant attitude towards yourself and others irrespective of ethnicity, religion and beliefs.

Ethnopsychological training program for students is aimed at realization of ethnic conditions of behavior and communication, ethnic prejudice and ethnocentrism coping. Ethnopsychological training classes, aimed at personality's tolerance increase, are the means of students' self-actualization development (7).

The studying of ethnic identity's basis is of special interest for us. A man belongs to the ethnic group according to some features characterizing ethnos. They are ethnos, historical background, the territory, culture and many others. The distinctiveness of ethnic groups' historical development is revealed in the fact that main ethnic identity features have different importance for different ethnic groups. The investigation of ethnic stereotypes' emotionally-evaluation components, precisely their positive or negative mark and the emotional direction of auto- and heterostreotypes was held on the basis of DTO.

The thesis of our research is to form positive ethnic identity, or "the standard", that stimulates self-actualization development, is necessary to have positive image "We" (autostereotype) and positive image "They" (heterostreotypes) with the vivid preference of your ethnic group.

The diagnostic coefficient data show the peculiarity of the given group. Firstly, it is ethnically mixed group of students: half of them the Russian, another half – the buryat people. On the one hand, the students are under the influence of both buryat and Russian culture, the communication language is Russian. On the other hand, the intensified revival of national identity and national culture through mass media strengthens the feeling of ethnic identity. Today it is possible to suppose that there is some hierarchy in the ethnic identity structure, i.e. there are elements according to which a person associates himself with different ethnic groups.

Statistically the data were checked by T-criterion Vilkokson which allowed at the end of the training to state heterostereotypes' diagnostic coefficient increase. Tempirical>Tcritical (p=0,05) – it means that the thesis of shift intensiveness in typical direction, i.e. diagnostic coefficient increase is accepted. It allows saying the ethnopsychological training lowed negative evaluation of other ethnic group representatives.

To determine self-actualization level the "Personal orientation questionnaire" was used. According to the results, the percentage of non-self-actualized people is higher than the percentage of those who have the self-actualized person's qualities. The situation changes after the ethnopsychological training classes. The percentage of self-actualized people increased in all parameters of the Questionnaire.

The data of additional parameters have also changed, i.e. the shift in the self-actualization process is seen; besides, it is the positive shift. The level of self-actualization in the given group undoubtedly increased; some parameters increased sufficiently.

The results of the research allow to say that the training classes had the positive influence on experimental group. The number of people who posses the features of self-actualized person (described by A. Maslow) increased.

At the end of the training the experimental group was given a questionnaire. The results show positive effect of ethnopsychological training. All the students got interested in the problem of tolerance – intolerance; they mentioned the problem topicality in everyday interethnic communication. The questions of discrimination and man's rights were of special interest during the training. Many of the students think that we are tolerant, but to be a tolerant personality you have to develop this quality inside. In students' opinion, co-discussions and team-work were very important, because they helped reveal person's inner world, get to know himself and his partner better. They also emphasized the effectiveness of the training and its efficiency in their future life, in real communication.

Thus, everything mentioned above speaks about ethnopsychological training positive influence. Leveling, grading of negative ethnic stereotypes helped increase students' self-actualization. It is proved by the results of the held research. It means that ethnopsychological training plays an important role in students' personality self-actualization development.

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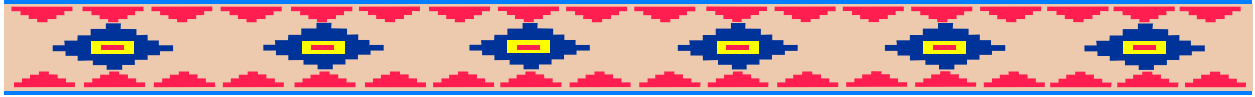
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TRAINING OF PRESCHOOL TEACHERS FOR POLY-ETHNIC KINDERGARTENS' WORK

The integrity and civilized future of Russia depend on its poly-ethnic features a lot. Russia has always been a multicultural country, it is inhabited by people of about 150 nationalities. Our society is multilingual, poly-cultural, poly-civilized. The optimum answer to the current challenges of modern global process is the necessity of poly-cultural educational space formation. Peoples can not live isolated in their own cultural space under present conditions of global civilization.

Ethnic groups are in persistent contact. In literature, intercultural interaction as the present phenomenon is designated as "interethnic (or intercultural) interaction", "intercultural (or interethnic) dialogue (or dialogue of cultures)" and "intercultural communication". Different researchers underline the meaning of this phenomenon for the effective development of cultures. So, K. Levi-Strauss says: "The chance, that the culture possesses while summarizing the complicated set of all kinds of discoveries, that we call civilization, depends on quantity and variety of cultures with which it takes part in common strategy elaborating." [4, p. 106].

The French scholar connects the stability and perspective of European culture with the amount of semantic systems brought from other cultures with which it was in contact. A. D. Karnyshev marks out several advantages, that interacting cultures possess:

1. "Any ethnic group can make details and nuances of their characteristics out only through the dialogue with other ethnic groups, comparing own peculiarity and peculiarities of other ethnic groups" [2, p. 12].

2. "People can adopt the best of them as the potentials of their development, include in their own activity and self-consciousness not only material innovation, but the points of view and senses of being of other cultures while observing and learning original attributes of other ethnic groups. Interethnic dialogue enriches partners because any ethnic is considered not like a limitation of its possibilities, but like an expansion of possibilities in it." [2, p. 13].

3. "Only through the perceiving and understanding differences in unique of ourselves and others it is possible to overcome inherent for every ethnic group egocentrism, to recognize the equality and equivalence of other cultures." [2, p. 13].

Interethnic relationships in the broad sense are understood as the interaction of peoples in various lines of social life – politics, arts, science, etc., and in the narrow sense of the word as the interpersonal relationships of people of different ethnics, which also take place in various spheres of communication: labour, family, everyday occurrence and different non-formal kinds of relationships. Scientists usually research intercultural relationships between ethnic groups [5, p.272-273].

In present educational system a human being who is educated and developing in the poly-cultural space is in the centre. The sharp development of national self-consciousness, striving for the ethnic and ethno-cultural self-identification cause a huge peoples' interest to not only their own culture, but to the culture of peoples of nearest and distant national encirclement.

Leading world countries are poly-cultural and poly-ethnic societies. The need to provide tolerant co-existing of big and small ethnic groups causes the necessity in poly-cultural education as the way and principle of educational policy.

One of the poly-ethnic consequences is a plurality of national value systems, and this fact, as a rule, can not be brought in proper measure to the "common denominator" of common to all mankind values. Difference among integral systems is a source of internal instability of any poly-ethnic society. This fact causes the need of interaction, dialogue between cultures in educational maintenance organization, elaborating the prescription of using traditional ethnic cultures in education of tolerant human being, the citizen of Russia.

The process of child's under school age education takes place in poly-cultural educational space of preschool institution, which is a social and cultural space. The process of personal development spontaneously or in a various degree of organization, understood as a socialization, takes place there. During this process a human learns the features of vision of the surroundings.

The necessity of child's development and personal socialization, when a child is subject of ethnic and a citizen was realized both by scientists and politicians. In 1990, the Department of Education of Russia accepted the concept of national school development that determined the main problem in the field of education from the point of view of keeping and developing languages – the forming of national systems of education. The law "About education" gave to school as a social institute the power to choose its own direction of development upon principles of humanization, democratization, variety, considering of national features; made

educational institutions to realize measures for the revival of national self-consciousness of personality from the position of priority of values, common to all mankind . "The national doctrine of education in Russian Federation" determined main objects and problems of education in perspective. National culture's development, national and ethno-cultural relationships harmonization, preservation and supporting of national and cultural originality of peoples in Russia, humanistic cultural traditions take an important part among them.

Preschool institute is a first stage in a system of persistent education, and there the basis of personal development is laid. Every person needs to identify himself in a multiform ethno-cultural space. The present world is a poly-cultural space, a social system, where the representatives of different cultural societies interact, so to accustom a child to a social reality, to rear a little citizen who ought to be able to live in a poly-cultural space is an actual problem of preschool education.

Poly-cultural education is a relatively new occurrence for Russia. In our days the scientific theoretical foundation of poly-cultural education in Russia are elaborated (G.D. Dmitriev, A.N. Dzhurinskiy, V.V. Makaev, Z.A. Malkova, D.B.Sazhin, L.L. Suprunova, etc.). The considerable part of researches is devoted to the problem of children's under school age acquaintance with national cultures (E.S. Babunova, T.F. Babynina, M.I. Bogomolova, E.F.Vertyakova, O.L. Knyazeva, M.D. Makhaneva, E.K. Suslova, A.I. Ulzytueva, T.V.Chernik, T.I. Chirkova, L.S. Yadrikhinskaya).

There is a necessity of children's accustom to the sources of their culture during poly-cultural education of a present preschool child, based on forming of interethnic relationships between people of different nationalities. Personal recognition of his own national and ethnic group leads to the high level of national self-consciousness and education, to the satisfactoriness by his national belonging. The foundation of ethno-culture for preschool children is the culture of people surrounding them.

The value of poly-cultural education in a preschool age is stipulated by childhood's high sensibility to positive attitude in intercultural communication and development of intercultural competence. Preschool age is a period of personal formation that maintains the most propitious conditions for teaching of the principles of spirit, humanism, creative attitude to the world.

The important problem of poly-cultural education in a preschool institution is an accumulation of the experience of effective interaction with children of same age, which is the foundation for further forming of humane person, who is tolerant to surrounding peoples and is interested in cooperation with other children irrespective of their nationality, race, religion, etc.

Understanding of a person of other nationality, respect to him is determined by cultural values which a child assimilates during first seven years of life. In present researches it is underlined that attitude to the person of other ethnic group begins to form from four years. Parents and teachers play the basic role here.

But the social situation which takes place while a present preschool child is growing is of the kind, that its family inside and outside often does not promote development of feeling of affection for his homeland, learning civic feelings, ethno-culture, ethno-tolerance.

The meaning of "ethno-cultural education" can be considered as a process of purposeful forming of emotional belonging to certain socio-cultural group of people on the basis of learning of material and spiritual values among growing generation. In modern pedagogical science a great consideration is given to preschool children poly-cultural education, but, in our opinion, the problem of training of preschool teachers for working in poly-ethnic kindergartens has not been studied carefully yet.

For researching the problem of preschool teachers' training for working in urban poly-ethnic kindergartens we questioned students – future pedagogues of preschool education. The questioning was held on Faculty of Pedagogy of Zabaikalsky State Humanitarian Pedagogical University. 24 students of 3rd, 4th, 5th courses of full-time tuition were questioned. The questionnaire included 4 questions of opened and closed forms. The questions were the following:

1. How do you understand "poly-cultural education"?

2. How do you understand "poly-ethnic kindergarten"?

3. Do you think that working in a poly-ethnic kindergarten demands special training in college?

4. Do you think that preschool education in Zabaikalsky Kray has got its own features comparing with other Russian regions?

After collection and analysis of information it was found that some of questioned students had no idea about meaning of "poly-cultural education". So, 17 of 24 students made a dash in answer to the question "How do you understand poly-cultural education?" The answers of others were not completely concrete.

Most of students (13) couldn't answer the question "How do you understand poly-ethnic kindergarten?" without assistance. Thus, we can suppose that respondents are not acquainted with a notion of "poly-ethnicy".

It is interesting to compare answers to the questions "Do you think that working in poly-ethnic kindergarten demands special training in college?" and "Do you think that preschool education in Zabaikallsky Kray has got its own features comparing with other Russian regions?" The following answers were given to the first of these questions: "yes" – 11, "no" – 3, found difficulty in replying – 10 respondents. 9 students suppose that preschool education in Zabaikalsky Kray has got its own features, 5 do not think so, 10 respondents have difficulty in replying to this question.

	Yes	No	Have difficulty in replying
Do you think that working in poly-ethnic kindergarten demands special training in college?	11	3	10
Do you think that preschool education in Zabaikalsky Kray has got its own features comparing with other Russian regions?	9	5	10

3 respondents supposed that working in kindergarten demands special training in college, but at the same time they did not note special features of preschool education in Zabaikalsky Kray. On the contrary, 1 respondent supposed that preschool education in Zabaikalsky Kray had got its own features and didn't pay attention to special teachers training. We can suggest that this contradiction is caused by the fact that students do not completely understand the nature of pedagogical activity in poly-ethnic kindergarten.

The activity of preschool institute teacher has got its own features in comparison with working with mono-ethnic contingent. These features in first turn are determined by poly-ethnicy and poly-culture (some kindergartens are attended by children of 4-5-6 nationalities).

In our opinion, main characteristics of pedagogical activity in poly-ethnic kindergarten are the following:

1. High proportion of methodical work that involves the necessity of changes in forms of teacher's methodical competence improvement.

2. Cultural direction of all pedagogical activity, including didactic materials' selection that demands to take into account not only children's nationalities, but also characteristics of their sex, age and other social, cultural, regional factors of kindergarten functioning.

3. Considerable work and time input while preparation for lessons, organization of children's activity after lessons.

In connection with these characteristics, teachers' training for working in poly-ethnic kindergartens should be done in four major directions:

1. Regionalization of disciplines content.

2. Including of elective course "Training of future preschool teachers for working in urban poly-ethnic kindergartens"

3. Outside of lecture-room work.

4. Interaction with preschool institutions, participation in arrangements devoted to children acquaintance with culture of inhabiting Zabaikalsky Kray peoples.

The including of regional content into the basic education during profile disciplines learning by students of "Preschool pedagogy and psychology", "Pedagogy and methods of preschool education" specialties by the way of curriculum diffusion and distribution is an efficient way of regionalization of training preschool specialists content. Such way is realized on Faculty of Pedagogy of Zabaikalsky State Humanitarian Pedagogical University.

Thus, "Theory and methods of children's speech development" discipline gives a wide spectrum of opportunities to content regionalization. Researches by G. Graubin, N. Sukhanov, B. Makarov are included into fiction studying. Methods of learning poems by heart are considered on such examples as poems by N. Yaroslavtsev, "Ded Moroz", "Winter", etc. Students select works of poets and writers of Zabaikalsky Kray by themes connected with season changes. Considering the problem of teaching to tell descriptively, students use landscapes by V. Forov "Snowy Kodar", "Warm evening" and summarize lessons for elder group (age of 5-6) using these pictures. In middle group (age of 3-4) it was recommended to

use series of pictures by L. Vykhodtseva ("Fish", "Flowers", "Cats" and others). Studying the questions connected with teaching speech sound culture to preschool children, a teacher recommends both Russian and Buryat (in Russian language) tongue-twisters.

Some teachers' elaborated elective courses of the cycle "Subject training disciplines" also have a regionalization of content of future preschool teachers' training as their major direction. In 2009-2010 academic year the following courses were elected by students: "Games of peoples of Zabaikalye", "Speech communication training in conditions of bilingualism", "Regionalization of preschool education content". Thus, while studying the elective course "Alternative programs of preschool education" students have to pay attention, that problems of children's accustoming to Russian culture and culture of other peoples, ethno-tolerance upbringing are considered in different programs. It is actually to solve these problems in our region too, because Zabaikalsky Kray is a poly-cultural region.

The program "Childhood" (authors Loginova, Babaeva and others) suggests that 4-5 years children should be acquainted with Russian folklore and literature of other peoples, and that 5-6 years children have got elementary conception about the variety of nations in the world.

The content of "Kindergarten education programs" (edited by M.A. Vasilyeva, V.V. Gerbova) includes teaching child a feeling of respect to other inhabiting Russia nations, development of notion about people of other nations and races.

In "Sources" program (group of authors headed by L.A. Paramonova) it is recommended to accustom elder preschool children to their culture in past and present, to further children to become proficient in elementary ethics in international relationships.

Thus, we can come to the conclusion, that regionalization of content of preschool teachers' training is realized not on courses of federal component only, but also during studying elective national and regional component courses. Such studying of curriculum disciplines based on surroundings specifics makes students to wish to get knowledge about their native region, regional culture, and contributes a lot into improvement of their training quality.

The elective course "Training of future preschool teachers for working in urban poly-ethnic kindergartens" has the improvement of students – future preschool teachers professional culture, the improvement of their communicative and methodical competences in particular as its target.

Preschool teachers' competences development and improvement in first turn involve the reflection of education activity. That is why students should give much attention to such activities as simulation of professional pedagogical communication in concrete situations, solving educational process problems, analysis of mistakes, shortcomings and difficulties in poly-ethnic kindergarten teacher's activity.

The following parts are supposed to be studied by students:

Part 1

Preschool age children's ethno-tolerance forming Children's tolerance and ethno-tolerance forming becomes one of actual socio-cultural and pedagogy-psychological problems. This fact is caused by three groups of reasons: social, political and pedagogical.

In contemporary interpretation tolerance as a whole and ethno-tolerance as a part is considered as sincerity, responsiveness, desire for solving interpersonal and international problems in positive way, as a desire to accept somebody else's opinion without confluence with it, but with keeping own ethnic originality [1, p. 20].

Preschool teachers should solve children's ethno-tolerance problems purposefully. There is a part "Development of conception about human being in history and culture" in the Department of Education of RF order "About approval of preschool institutions' attestation and state accreditation carrying documents" where it is settled that "teacher furthers the development of children's respect and tolerance to people irrespective of their social status, race, nation, language, religion, sex, age…"

All main modern programs of general education contain problems and content of work in this direction in any case.

In preschool education program documents' content it is affirmed that it is necessary to teach preschool children to treat people of other nations tolerantly.

But specificity of working in poly-ethnic kindergartens is not taken into account in preschool institutions' practice. There is a problem of children ethno-tolerance forming.

Part 2

The problem of children's ethnic identification in conditions of poly-culture.

Ethnic identification in first turn inscribes a deep feeling of concrete ethnic belonging as one of the most important parts in the system of personal notion about himself. Native language, culture, traditions, religion, common historical past, feeling of affection for native land, common territory are some of major criterions of ethnic identification. These criterions are indicative of ethnic identification.

Part 3

Psychological and pedagogical basis of pedagogical intercourse.

Pedagogical intercourse is an instrument of influence upon a person during educational process. Pedagogical intercourse is an integral system of social, psychological interaction of a

teacher and pupils, which includes exchange of information, educative actions' and relationships' organization with the help of communicative means. Besides usual functions, the specificity of pedagogical intercourse causes one more function of socio-psychological ensuring of educational process; that is the organization function of teacher–pupils relationship, and it' is one of the means of educational problems solving.

The successful learning of communication technology in poly-ethnic kindergarten is not enough. We talk about humanistic orientation of preschool education system in general.

Teacher's knowledge of communication situation, speech communication components will allow her to realize communication idea, to predict speech perception character correctly, thus, it will approve effective professional, pedagogical communication.

Part 4

Children's speech development peculiarities in conditions of bilingualism (communicative orientation of children speech development in poly-ethnic kindergarten).

Language is one the main ethno-cultural norms means carrying. It functions as internal ethnic communicative means of traditions transmission and of nation's history and culture information. As the natural result, researchers' interest to the problems of intercultural communication, national mentality and communicative behavior has been raising recently.

The problem of teaching children's speech communication in conditions of bilingualism suggests language analysis both in ethnic and cultural space. Language in ethnic space is not just an important national character and mentality consolidating indication, but also is a factor of ethnic integration and differentiation. In ethnic space a language can realize its forming function, that means that in collective ethnic language consciousness a certain view of surrounding world is conveyed.

Part 5

Using folklore in training children in poly-ethnic kindergarten.

Acquaintance with folklore of inhabiting Zabaikalsky Kray peoples has a special role in realizing of ethnic component in preschool education. Life of nation, people's traditions has always been the folklore material. The embodiment of positive character's features in fairy-tales makes them an effective way of transmission of these features from generation to generation. The optimism of fairy-tales, figurativeness of all folklore styles approves children's education and their speech development.

Folklore is a big layer of spiritual and material life of nation. Using folklore in kindergarten is oriented to education of child as a culture bearer. Various methodical ways oriented to

children's speech improvement and enrichment within proverbs, riddles activate children understanding and speech activity.

Part 6

Pedagogical estimation of ethno-cultural children's features.

In E.R. Khakimov's opinion pedagogical estimation of children's ethno-cultural features helps to "raise the efficiency of professional pedagogical activity in poly-cultural educational space [1, p. 20].

Elaborated by E.R. Khakimov pedagogical and psychological parameters of children's ethno-cultural features estimation promote definition of positive of negative child's ethno-cultural status and planning of educational process in poly-cultural conditions.

Part 7

Specificity poly-ethnic kindergarten teacher's competence.

The competence approach in education is an approach of definition of targets, educational process organization, of educational technologies choice, of results' estimating.

In connection with this, there is a complicated problem of children preparing for life in conditions of poly-cultural surroundings, forming skills of communication with people of different nationalities. One of major directions of this work is a direction of ethno-cultural competence prerequisites forming.

In our opinion, realization of including all described parts program will approve more effective preschool teachers' training for working in poly-ethnic kindergartens. Extra-curriculum students' works in preschool specialists' training is also of no small importance.

The extra-curriculum students' work's main directions are the following:

• Creation of oriented to creative self-development and personal development special social, pedagogical educational space;

• Students' informational ensuring;

• Organization of measures oriented to positive attitude to own and other nations, their history and culture.

The thematic competitions "History and culture of Zabaikalye" are held among students of preschool education professions of Pedagogical Department of ZabSHPU. Realization of these competitions has a regional orientation and takes into account interests of students connected with Zabaikalsky Kray investigating.

There is a puppet –show club where plays of authors of Zabaikalsky Kray are shown, this fact also approves training of preschool teachers for working in poly-ethnic kindergartens.

One of interesting forms of institute of higher education–preschool institution interaction is party and entertainment organization. Preschool institutions of Chita city organize measures oriented to forming of positive children's attitude to people of different nations and of notion about culture of own nation and other nations with students' participation. Preschoolers get acquainted with customs and traditions of different peoples, with history of Zabaikalsky Kray.

Thus, a celebration of Shrovetide (Maslenitsa) is organized in preschool institutions of Chita every year. Students tell children stories about history of this holiday, about its symbol, bring traditional food, learn proverbs and poems about the holiday with children, burn scarecrow out, play winter games, decorate kindergartens in thematic way.

Organization and realization of national holidays has a big role in educational process of poly-ethnic preschool institution. Children get acquainted with national customs and traditions while celebrating such holidays. One of them is Sagaalgan or White Month, the Buryat national holiday. For example in kindergarten #61 there were planned measures which reflected national traditions of celebrating this holiday. During preparation for this holiday students told children holiday's history, learned 'urooly" (happiness wishes) played active Buryat games.

Teachers of preschool institutions assess a high appraisal of students' help in national holidays celebration, children's accustom to culture of inhabiting Zabaikalsky Kray peoples.

Therefore, there is a necessity of improvement of training preschool teachers for work in poly-cultural surroundings, and it is actual for Zabaikalsky Kray. Specificity of preschool education teacher's professional activity in poly-ethnic kindergarten, permanent changes of this activity's conditions cause the need of theoretic and practical researching of contents and ways of preschool education teachers' university training. This problem is actual and has not been elaborated enough.

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POLYCULTURAL EDUCATION PROJECT AND PRACTICAL EXPERIENCE

In the beginning of the XXI century polycultural education is not an urgency any more but it`s a present-day reality to which the hope of regulation and change of international relations is assigned not only in Russia, but also in Europe, and all over the world. Nowadays the world is characterized by more and more increasing interdependence of the separate countries and the people, it represents new system in which these different people are connected by the common destiny and the common responsibility for the future. The determinant factor of the solution of global problems, (according to many scientists such as R.Aron, A.I.Arnoldov, L.I.Alekseev, E.V.Bondarevskaja, D.Bell, E.Giddens, B.S.Gershunsky, P.S.Gurevich, A.S.Gajazov, E.F.Zeer, A.Pechei, E.Toffler, F.G.Jalalov, etc.), is the aspect characterizing «new humanism»: feeling of universality, tendency to social justice, intolerance to violence, determination of interaction of cultures (world dialogue of cultures), active development of intercultural communications. On the basis of these aspects there is a complete human person and its possibilities (A.Pechei).

As for education globalization Russia has followed a way of open dialogue with the world, and the problem is in creation of the person of world culture, who is able to lead multilevel dialogue - dialogue of cultures, to regulate interethnic relations. Training of the expert in modern professional education capable to productive intercultural coordination becomes obvious.

So, Russian education continues to remain powerful institute of outlook formation, world-view, perception of the world of young generation and serves the decision «problems of formation of the general culture of the person, its adaptation to life in a society, the help in the realized choice of profession» (article 9, item 2). Education, according to the Law of the Russian Federation, should provide self-determination of the person, create such conditions for formation of those qualities at preschool children, pupils and students which are priority today.

It is a comprehension of value of a healthy way of life, humanity, civilization integrated in society, morals, spirituality, able to regulate interethnic relations, professionalism.

To our mind, one of possible decisions in the conditions of construction of a free civil society in Russia is polycultural education. So, polycultural education is many-differently-cultural, the multilevel approach, capable to integrate in consciousness of pupils dialogue ideals, language, morals, spirituality cultural-historical, comprehended spaces in all age stages of formation of the person, having huge value in formation of the future student.

We define polycultural education as education providing a way of the person in world educational space on the basis of globalization of the cultural educational environment1, cultural educational space, with an orientation on formation of ethnic (national), Russian (national), world (planetary) cultures and universal valuable qualities, and development successful, competitive, happy, integrated into the modern world of the man – persons.

Possibility of formation of the person in new conditions also connects with real functioning polylingualism, as the way to the world educational space where the multicultural educational space acts as the open system relaying, accumulating and synthesizing positive social experience and humanitarian knowledge on the basis of free creativity of children, pupils, students.

Offered by us project of polycultural education which is supposed to settle the above mentioned problems, is developed on the basis of model of the polycultural educational environment as the result of long-term experience.

At the beginning the model of polycultural was tested on the basis of Sunday school (created by the Decision of the city hall of Ufa, Bashkortostan (№ 977 from 12/9/1992 1992), then in a complex «Elementary school – a kindergarten», the Board of the Ministry of national education of Bashkortostan Republic reorganized by the Decision (from 28.12.1994г., report №13) and the Decision of Administration of Ufa, Ordzhonikidzevsky district.

The research problem consists in working out the meaning of the polycultural education directed on restoration of lost communications of the modern man with culture of the people, studing cultures of other people (Russia, other states of the world), in definition of ways of familiarizing with experience of national education.

The aim of research: working out, explanation of pedagogical conditions and mechanisms defining the meaning of polycultural education of pupils in a system «national kindergarten – elementary school» and control the efficiency of their realization.

Based on the problem, object, subject and the aim of research, the following problems have been defined:

1. To define and prove conceptually-substantial basis of system of polycultural education and elements of polycultural educational environment of pupils of elementary grades of national school.

2. To develop and prove model of the polycultural educational environment at primary national school as complete system, applied the environmental approach to formation of the person.

3. To check up the efficiency of realization of pedagogical conditions of polycultural education of pupils of elementary grades of national schools with different models of educational process.

During the research two groups of methods were used. The first, basic group has been directed on studying of polycultural erudition of pupil: proficiency in several languages (in our case 5), desire and activity of development ethno- and polycultural knowledge, completeness of mastering of the maintenance of polycultural and universal values, communications and relations. Here «the general integrated level of polycultural erudition of a pupil» has been introduced into practice.

The second group of methods, auxiliary ones – studying of

a) «I-concepts» and the level of self-evaluation of pupils as subjects of cultural activity and the people tended to cooperation;

b). the level of self-sufficiency of parents;

c). professional skill of teachers.

Results of diagnostics are presented to table 1.

Table 1.

The estimation of the general integrated level of polycultural scholarship of school-leavers of primary national schools

Level of the polycultural scholarship	Quantity of school-leavers 2000 and 2001			
	Experim. selection - complex №4 (37 pupils)		Control selection №118 (32 pupils)	
	Quantity	%	Quantity	%
high	21	56,8	5	15,6
average	13	35,1	21	65,6
low	3	8,1	6	18,7

Revealing of completeness of mastering by pupils of polycultural and universal values was one of the basic components of a diagnostic stage. The method which helps to learn the knowledge was a variant of the adapted technique of formation at pupils of "concepts" of educational process according to A.V.Usova [55, p.81, 89]. The usage of this technique allowed to organize experimental situations in which a pupil should show: 1) the degree of learning the maintenance of polycultural and universal knowledge; 2) the degree of mastering of the polycultural and universal values; 3) the degree of learning of communications and relations in the polycultural educational environment, completed with criteria a). ability to separate consciously the essential polycultural and valuable signs of concept from the insignificant; b). ability to use polycultural and valuable knowledge and concepts in order to decide a certain class of problems of informative and practical character; c). ability to classify concepts, correctly correlating them with each other.

Results of mastering of knowledge of polycultural and universal values by pupils are presented to table 2.

Table 2.

Levels of mastering of polycultural and universal knowledge

Xi	fi'	fi"	fi'-fi"	(fi'-fi")²	fi'+fi"	(fi'-fi")² Fi'+fi"	x²
I	13	26	-13	19	9	1,0	
II	82	1852	-1030	900	74	2,3	
III	1543	410	1133	1089	53	12,1	15,4

I – high level, II – average level, III – low level

In order to check up whether in experimental school the difference between the level of knowledge of school-leavers 1997 (before experiment) and 2004–2005 (after experiment) is authentic, we have used statistical processing acoording to Pirson.

Table 3.

Statistics of the importance of distinction of frequencies of estimations of pupils of experimental school "before" and "after" experiment

Xi	fi'	fi"	fi'-fi"	(fi'-fi")²	fi'+fi"	(fi'-fi")² Fi'+fi"	x²
I	9	12	-3	9	21	0,42	
II	37	43	-6	36	80	0,40	
III	22	13	9	81	35	2,05	2,87

I – high level, II – average level, III – low level

Tabular meaning x ² on 5 % (2) level equally 5,99. It is obvious from table 6 that the calculated empirical meaning x ² (15,4) for experimental school more than tabular meaning x ², therefore distinctions between frequencies of estimations " before " and "after" experiment are statistical significant. Hence, the hypothesis has proved. Calculation x ² for a difference between 1997 and 2004-2005 is reflected in table 3.

As the calculated empirical meaning x ² at control school less than tabular meaning x ², therefore there are no distinctions between frequencies of selections in 1997 and 2004–2005. Hence, pupils of control selection have the same levels of mastering of knowledge.

The efficiency of experimentally created polycultural educational environment applied in educational process of pupils is reached at the expense of domination of the integrated lessons in which the basic attention was given to expansion of "knowledge, ability, skills» about polycultural and universal values.

The second group of methods is directed on research «I – concepts» and level of a self-appraisal of pupils as subjects of creative activity and the people trended to cooperation. For revealing «I – concepts» have been used the adapted variant of a technique of E.Basina.

The substantial party of the characteristics, pupils gave to themselves, represent «I concept»: the descriptions at experimental school have made 6 % of pupils, in control – 35 %; not differentiated answers at experimental school – 13 %, in control – 36 %; quantity of the differentiated answers at experimental school – to 90 %, in control – 17 %. The analysis of

the substantial party of the differentiated answers has shown that pupils in experimentally organized polycultural educational environment consciously list socially significant qualities, the self-critical estimation was given by 56 % of younger pupils of the second year of learning, and at control school – 31 % of pupils.

Self-sufficiency of parents of experimental school was studied with the help of questioning within three years: 1997, 1999 and 2004. In 1997 parents are completely satisfied by children education – 60 %, in 1999 – 75 %, in 2004 – 82 %. The analysis of questionnaires has allowed to define that self-sufficiency of parents is caused: 1) by achievement of a high level of development of abilities and possibilities of each pupil; 2) development of significant, according to parents, moral and business qualities of pupils; 3) the big demands of teachers to itself and the work.

Studying of professional skill of teachers of experimental school was taken place in 1997 and 2004. Results are presented in table 8.

Table 8.

Levels of professional pedagogical skill of teachers.

Levels of pedagogical skill	Work stages	
	Preparatory (1997)	Final (2004)
High	5 (25%)	17 (15%)
Average	12 (60%)	3 (85%)
Low	3 (15%)	0

Our conversations allow to affirm that at teachers of experimental school readiness starts to be formed: 1) to orientation to values and the maintenance of cultures of the surrounding people; 2) to education of moral and universal qualities of the person, 3) to training of pupils to culture of dialogue that is possible only through development of dialogue technology of cooperation developments.

Our supervision gives reasons to affirm that there where teachers are focused on model of cultural-valuable education they influence to the formation of the person of the pupil, parent, on the development more effectively.

The way of the decision of these problems is a development of principles of the polycultural approach where the main principles are: formation maintenances; flexibility of educational programs, plans of works, planning of educational process at the expense of workings out of author's programs; continuity, a continuity, reliability, adaptability to manufacture in formation "subject-subject" relations. The basic method in formation the subject-subject relations in educational process was working out and algorithm use: the Sa-A-P-R-Aa (the situation analysis, aim, planning, realization, the activity analysis, a reflection) at lessons and in a school everyday life.
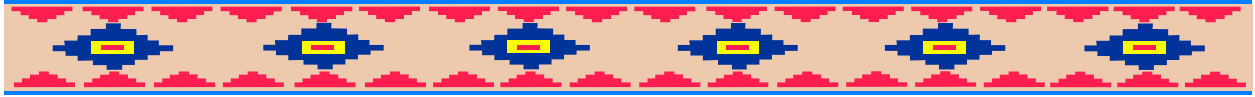
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OPTIMIZATION OF SELF-PRESENTATION OF STUDENTS AT THE EXAM IN A MULTICULTURAL WORLD

Introduction

In a world constantly is a process of searching for new models of education, constant updating and adjustment higher educational programs. Russia is gradually transformed into the European education system.

The checking system of knowledge in Russia differs from other countries. In foreign countries, most often used test and written exam. For example, in Britain, Germany, Japan, the U.S. only people with higher education, competent in their field, which gives them confidence and increases stress tolerance, oral take exams [2; 3]. When receiving a bachelor's degree and master's degrees are used in writing checks and testing. Teachers in Russia believe that in the course of the conversation can better determine the level of preparedness of the subjects, that's why students should be able to show their competence in any form of examination. The problem is that the exam directed at measuring academic performance, but it causes elevated levels of psychological stress among students, which complicates the process.

Methodology

Anticipation of the exam provides psychological security, because that removes the uncertainty of future events, which is a component of psychological security of the educational environment [1]. Successful presentation of their student's competence in the exam allows the

teacher to determine the scope of its actual development, that then create better ways of interaction and promotion of the zone. With the introduction in recent years new forms of control knowledge (a rating system, testing, Federal Internet-exam in the field of vocational education and others) revealed the relevance of our work - development assessment activities of students, helping to anticipate an assessment on the exam, its causes and to build productive engagement strategies for optimal results. One of the tasks of our research - to create and carry out in practice program for development the evaluation activities of students. It will help students to optimize self-presentation on the exam, educators - to reveal the true level of knowledge of students.

Study

In terms of mental health and student-centered approach is very promising, but requires more pre-methodical work, is an opportunity for students to choose a form of control, based on their preferences and psychological characteristics.

But because in practice it is often not being implemented, our program is designed to unify knowledge test, the student felt organic and comfortable during the exam in any form.

Development program evaluation activities as a way to optimize self-presentation of the exam consists of blocks of exercises aimed at increase motivation and skills of teaching at the university; regulation of psycho-physiological state; increased self-esteem and confidence; development of communication skills, sensitivity; development of thinking, reflective skills; development of independence; formation of the purposefulness; development of self-organization. In the course of employment is used psihogimnastika conducive to change states of both the group and its individual members.

This course studies performed with second-year students on economic specialization within semester.

Practice has shown that the development program estimated activity at the final control of knowledge contributes to optimize the presentation of their competences, develop students' ability to plan activities and behavior.
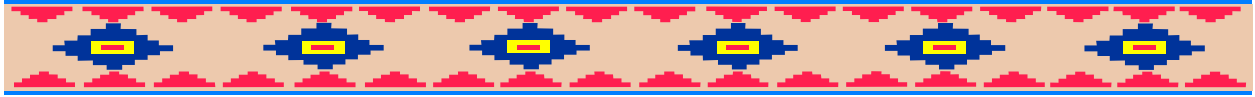
Conclusion

Performed exercises to help students adapt with different personality characteristics to those or other types of control knowledge. Research results can be used psychological service of institution to improve the quality of education.

Practising skills and abilities of self-regulation within the framework of the educational work with students may be moved to such kinds of extracurricular activity, like hiking in

extreme conditions, work with equipment that requires self-regulation, in an environment with different social and meteorological conditions in a multicultural world.

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CHALLENGES OF THE NEW DEVELOPMENT OF INTERCULTURALISM

1. The discussion on interculturalism, intercultural education and communication (that means also about education and interethnic relations) has to begin with the consensus on what interculturalism is, what its commonly adopted and accepted definition is (at least the working one), what it represents at the national/regional/ European and global level, which ways and methodological procedures are to be used in the implementations of the fundamental intercultural principles, what real goals and objectives are expected to be realized in intercultural education and which criteria are relevant for the evaluation of their achievements, including issues on the current development of interculturalism.

Interculturalism in Europe and in the world has passed its historical role («*golden period*»). Its appearance was the important benchmark and cultural-educational event in Europe, when such an international, political and promissing agreement was launched and when the intercultural idea and project were adopted unanimoulsly in the documents of the Council of Europe in seventies of the 20th century. The supporters and promoters of interculturalism (*the interculturalists*) strongly believed that this international consensus had confirmed the new common and humanistic political, educational and cultural platform and approach, which would change the social status quo and that it would open the door for the creative transfer and application of the interculural philosophy into the national legislation and school systems. The set of issues, dilemmas and controversies has emerged in the active implementation of interculturalism. The intercultural ideas are tangible for the entire society and they are very often the radical ones, so their application has become one of the crucial questions of the political life, full of confronations and challenges for each society.

There are various definitions of interulturalism depending on political, ideological, cultural, traditional, regional, economic, demographic and other conditions. The first definition of interculturalism in Europe was closlely connected with migration of foreign labour force after the Second World War. Their recruitment was based on the documents of The Interntional Labour Organization and bilateral arrangements between sending and recieving countries with three phases: their departure - stay - return. This concept of migration of foreign workers was confirmed in the UN International Convention on the Protection of Rights of All Migrant Workers and Members of Their Families (No. 5/156, 1990). Migration of the foreign workers in Europe was not a charitable act or an irrational movement, but the result of demands of the labour market of 11 European recieving (host) countries, an attempt to have controlled (documented) migration flow of the foriegn workers.

The origin of the intercultural idea in Europe has to be envisiged within the triangle migration - education - Council of Europe. The great change of the European migratory movement started at the beginning of seventies of the 21st century, when the stay of migrant workers was prolonged and host countries derrogated bilateral agreements unilaterally, proclaiming the policy of integration migrants or their organized return to homecountries. But the consequence of such unilateral changing of migration models was that Europe encountred with the family migration and unexpected increase of migrant children included in migration due to the family reunion. During seventies of the 20th, century in European host countries there were about 7 million migrant children up to the age of 18. Their education became one of the greatest educational problems of Europe, and not only the educational one

2. The Council of Europe was involved in the migration of the foreign labour force from its beginning in Europe. Education and training of migrants, protecion of their human rights, their culture, inclusion, participation, social questions etc. became the integral part of the common educational, cultural and social policy of the Council of Europe, particularly the education of migrant children. At the Ad hoc ministerial conference, organized by the Council of Europe in Strasbourg in 1974, it was concluded to prepare common educational political document on the education of migrant children and educational cooperation of the host and homecountries. It was set up an international expert group to design such document on education of migrant children. Project leader was Micheline Rey von Alman and the theoretical conception was given by Louis Porcher. After 6 years of the intensive activities this group proposed the new approach to the education of migrant children, based on the intercultural educational philosophy, which offered the positive general attitude to their education instead of so called «*myserabilistic approach*». The appeal was to see migrant children (homeless, uprooted) like new persons having two languages, two cultures and two systems of values, if the best solutions for their education are granted in order to overbridge the gaps of their reality. In practice it meant to give the priority to accept and to develop intercultural education. The

proposals of this expert group on intercultural education were adopted in the Resolution of The Standing Conference of Ministers of Education, which was held in Dublin in 1983.

That was, in fact, the official beginning of intercultural education in Europe. The expert team prepared the political common document on education of migrant children. They defined interculturalism and intercultural education starting with the well - known Micheline Rey's definition of interculturalism: «Prefix «*inter*» implies interaction, exhange, interdependence and reciprocy, while «*culture*» requires recognition of values, of life styles as well as of the symbolic representation that individuals and groups refer in their relationships with each other and in their understanding of the world». This definition was broadly accepted in The Council of Europe and its member states. Its operational version was that interculturalism is an eqaual dialogue, cooperation and exchange, mutual understanding, cohabitation, coexsitence, interdependence and interaction of various cultures, languages, religions, races, traditions and system of values aiming at creating the new synergy. The essence of such definition is in use today.

3. Four basic presumptions for introduction of interesulturalism and intercultural education are:

- declaration of political will and readiness for its acceptance,
- new legislation,
- adequate institutional framework and
- provision of the professional staff and additional financial resources.

In this sceheme multiculturalism is a state, consisting of intercultural preconditions and prointercultural climate, while interculturalism in an action in such recognized multicultural community, which has to be followed by the school reform, new ideological concept, innovation of curriculum, textbooks and teaching materials. In practice it means creating the new educational atmosphere in schools and in the society. The expressed political readiness has to be in the correlation with the democratic processes, with «*intercultural desirability*», reaffirmation of the national and cultural identity, human rights, civic education, tolerance, ecumenism, citizenship, solidarity, ecology, European diemenson in education and equal treatment of non-formal education within the school system. The important issue is the reorganization of pre- and in-service teacher training, new methods in the youth work and very pragmatic relations beteween minority and majority («*double integration*»), understanding and respect of the others («*otherness*»), inclusion instead of exclusion and providing the protection and social, educational and cultural promotion of migrant workers, their children and all minorities and socially marginalized groups.

The project of intercultural education was fully supported by the UN and its agencies (UNESCO, UNICEF, ILO), regional oganizations (Council of Europe, European Union, OECD, Nordic Council etc.) and especially by the international intercultural non-governmental organizations and networks (SIETAR, Young SIETAR, IAIE, EAIE, UNITED for intercultural action, People to People International, OBESSU, ACC, Crossing Borders, EFIL etc.). It was also

positively evaluted by the organizations promoting ecumenism, which integrated intercultural principles in their programmes, and vice versa.

The special attention was given to the development of interculturalism in the transtion of the postcommunist European countries. Fall of communism and communist ideology caused great radical structural changes and transformation of the previous social and educational system, which was characterized with democratic deficits. In the idea of the overall paradigm shift interculturalism, intercultural philosophy and intercultural education, as well as multiculturalism, were seen in these countires like «*transformative power*», especially because it was a rather long delay in understanding interculturalism/multiculturalism. Interculturalism presupposes new ethical standards and attitudes, different than those official ideological ones in the communist period. It includes ideas and models of changes, pluralism, market economy, cultural diversity, new minorities, citizenship, new cultural mix, new kind of international educational and cultural cooperation, integration of the the NGO sector in educational system etc. The main role was given to interucltural education in developing «*postcommunist pedagogy*» (Rumen Valchev). In the last decades in transitional countries, generally speaking, there is a positive trend of integrating intercultural principles, helped by their membership in The Council of Europe and some of them in The European Union, and by understanding and accepting the framework of norms and standards in their developing democratic civil society and fundaments of «*intercultural configuration*» (Christian Giordano).

4. From the very beginning the implementation of interculturalism has been confronted with a number of obstacles, misinterpretations and deviations and with its oponnents, who constantly, directly and indirectly, disqualify interultural ideas, values and importance. Intercultural movement, being a political or just an educational-cultural project, has been always confronted with the parallel resistence, with so called counterinterculturalism, which has three main determinants:

- political and ideological opposition of traditionalists, nationalists, conservatives, protagonists of the rigid political provenence, those for whom the intercultural option is an aggressive attack and destructive reduction of the authentic, traditional, cultural, national and religious values, with the danger that they will be substituted by the quasi internationalism, neoliberalism and cosmopolitism,

- suspicion and resistance of scholars and classical educators, who treat such a project like «*virtual*», idealistic and unapplicable, without real chances to be realized in the school system based on the traditional national, cultural, historical and religious values and myths and implemented successfully in the teaching process and practice (*into the reality of the classroom*),

- simplification and reduction of fundamental intercultural ideas and principles by non-professional and ad hoc protagonists, with their formal, formalistic and simplified (miss)intepretations, consisting the negative stereotypes used in the political life and

interethnic relations, which are also very counterproductive and harmful in the so called «*intercultural battlefield*».

The additional and unexpected negative elements are disputes or even serious conflicts among the interculturalists, whoever they might be, regarding the general questions of interculturalism. In Europe there are, generally speaking, at least two confronted concepts of interculturalism/multiculturalism and intercultural/multicultural education. One of them is very closely connected to the overseas interpretation of interulturalism and multicultural education, trying to transfer it in European context mechanically and uncritically (for instance, the idea of the third culture and «The Third Culture Kids»). The overseas multicultural concept does not correspond to the specific European tradition, culture, history, identity and values. On the other hand, there is a trend of promoting European dimension and identity through intercultural education which is limited to the criteria of the EU member states, being usually a paternalistic model of the dominance of the «great» cultures, especially in the relation to non-member states and without the direct correlation with the social context. These differences of understanding of interculturalism *(«Interculturalism vs. interculturalism!»)* very often produce blocking effects of the core ideas of interculturalism.

5. During the last decades, particularly at the beginning of the 21st century, interculturalism, its interpretation and understanding have been changing slowly but systematically, including the change of its fundamental roots. New tendencies in the development of interculturalism are evident, especially by prevailing of intercultural communication and its variants - new interculturalism, business interculturalism, industrial interculturalism, managing diversity, evolving global society etc. In the world of the global multicultural business world, managing diversity is a daily practice. Interculturalism and intercultural communication are accepted to be a part of the profitable strategy of the mighty international capital and for empowering of the world market, economic expansion and working technology.

The idea of intercultural communication has been immanent from the beginning of launching interculturalism, as important as intercultural education, but during the last period it has been seperated from the educational system into the sphere of business, management and working technology, aiming at helping to solve challenges of the global competition, to eliminate «*destructive cultural stereotypes*» and to get intercultural efficiency in the market full of the blended cultures. In the modern times intercultural skills are needed to be cultural competent, to meet different organizational and corporative cultures and to get the orientation in «*the purpose related encounters*». In such a situation to be an intercuturalist does not mean anymore to belong to the humanistic movement, but to be a professional intercultural manager, instructor, mediator, advisor, trainer and navigator and to be employed in the international business, management, projects, missions etc. Consequently it is necessary to get the new intercultural competences for the tasks and challenges of the recognition and respect of cultural (national and corporative) differences in the world of business, trade,

toursim, management, to find out and to apply the best intercultural communication in practice, which is quite different task and option than it was defined in the school system during the first phase of interculturalism. The new intercultural objective requires strategy of understanding this global development and action learning for the company. One of these objectives of intercultural communication is to develop the positive interactive milieu (*Merger & Acquistion process value - M&A*), to get ability to interact in a professional way with the professionals of other cultures and being sensitive to the cultures involved.

There are two main tendencies in the current situation of intercultural movement in Europe - one promoted by the «*new interculturalists*», who consider that the first, initial phase of the development of interculturalism («*intercultural romanticism*») has been definitively finished in the past forty years, that it was «*too long intercultural fairy tale*» with research work and intercultural theory without the direct links and influence on intercultural educational and cultural practice. They say that interculturalism «*has been frozen*», so that it has to be reinterpreted into interculturality in the correlation with the parameters of the modern society. On the other side, the orthodox interculturalists («*traditionalists*») use to say the contemporary «*interculturalism has been sold*» to the business corporative philosophical doctrine and that it was a mistake to exclude it from the strict migration framework. The negative output of the new trends is that intercultural education lost its primary (historical) high human function and orientation aiming at helping migrant children and other marginal social groups to be integrated in the educational system, to keep up their mother tongue and national culture and to participate equally in the multicultural society.

Under the process of globalization, europeazation and internatization, together with the premanent worldwide turbulences, frictions and wars, fall of communism and increased number of non-documented migrants, the role of interculturalism was transferred from the wide, humanistic platform, which was expected to be the real opportunity for the social and educational promotion of under- and non-privileged classes (primarily migrant workers and members of their families) into the technical discipline, a set of intercultural knowledges, skills and professional competences needed for a successful competition in the world market and globalization. This universalism of intercultural objectives has become the relevant component in almost all fields of a certatin society for «*managing diversity*» at all levels, even this syntagm is substitutin the word interculturalism.

6. Such understanding of interculturalism has changed its initial determinants, tasks and dimensions, unless that in the official national and international actual political documents interculturalism is always formally and generally supported as the integral element of the development of democarcy, open and equal society.

The very important contemporary synthesis and programmed approach to interculturalism is «*White Paper on Intercultural Dialogue - Living Together As Equals in Diguity*», which was adopted in the Council of Europe by Ministers of Foreign Affairs from 47 member states in Strasbourg (118th Ministerial Session, 7 May 2008). This crucial political

document for understanding interculturalism affirms «*Dialogue as a key to Europe's future*». It is a conceptual framework for policy-makeers and practitioners, covering all aspects of interculturalism and intercultural dialogue, human rights, fundamental freedoms, democracy, rule of law, gender equality, culture, education, working place etc. The wide concept of this document recognizes interculturalism and intercultural education to be priority in building up the modern European society. Intercultural dialogue is not limited only to education, it has its spaces in each segment of the human life, but it is stressed that education has a prominent role in creating, implementing and fostering intercultural dialogue, with the great role of educators.

In the last chaper of the «*White Paper*», which is called «The way ahead», there is a dramatic appeal to open «*White Paper process*», having in the mind that «*the task of living together has become one of the major demands of our times*». This is a new ethic, a sophisticated approach with general aims, correlated to the ideas proclaimed at the very beginning of intercutural movement in Europe, to push out the real and methaporical boundaries. But it is always a key question of the active implementation of the international documents, including the «White Paper». The spirit and philosophy of such an important and human document is, for instance, in the full discrepancy with thousands of asylum seekers killed in their attempts to enter «*The Fortress Europe*», with the special planes for express expelling Roma minorities, with discrimination, visa regime, racism, islamophobia, negative selection etc. In Europe there are evident (very often hidden) political, ideological and other sorts of the ignorance of multiculturalism, interculturalism and intercultural education, criticizing this policy often to be just a kind of myth (promoting criteria of the «*Third World*»), too far from the reality, wishful («*esoteric*») thinking - a rootless project of imagination without the objective chances to become utilitarian and to be realized in the educational practice.

7. In the newest severe attacks to multiculturalism and interculturalism by some leading politicians in Europe, which derive from their internal political, economic and other problems, multiculturalism has been proclaimed to be «*definitively dead*». This political turn-over caused a lot of polemics and questions if such statements are based on the scientific evaluation, what substitue is going to be for multiculturalism and what reflection of this political attack is expected on interculturalism and intercultural education. Multiculturalism and interculturalism cannot be «*definitively dead*» just by the statements of politicians or by the latest success of the right, xhenophobic political parties at the elections in some European countries, but such opinions must be taken in consideration in creating the new intercultural strategy. The main values and achievements of interculturalism have to be protected. In the new intercultural strategy, or strategy of interculturalism, the social context and sensibility have to be reaffirnmed with the task to find out the proper solution for the great and permanently increasing number of unemployed, refugees, displaced persons, asylum seekers, war victims, illegal, undocumented migrants.

Interculturalism is (and it should be) an open project, so it has to be renewed, changed and improved. The new international consensus in Europe and in the world should derive from the national and international agreements on free mobility of ideas, capital and people, but with the full respect of the national cultures, languages, religions, history, life styles, traditions and systems of values. As there is no an international formula or structured intercultural educational or pedagogical project, which could be just transferred and nationally applied, all participants are invited to initate the new research circle on the intercultural topics in order to design the renewed intercultural programmes and ways for its apllication.

This is not an appeal for the reversible process, but a proposal for the necessary rethinking of the fundamental intercultural principles, for better and appropriate understanding of its role in the new surroundings and in the societies changed by globalization, mobilty and internatization, together with developing the innovative approach to interculturalism and promoting of the political, legal, scientific and institutional conditions for their implementation in education, culture, media, employment and all aspects of the everyday's life. It is a rather complex task, which cannot be elaborated just like a separate, intercultural issue, so the total comprehensive approach should be scrutinized. The intercultural questions are usually in the centre of the conflict zone, provoking confrontations at each level of the society, that is why these controversies regarding interculturalism and intercultural education should be investigated and explained scientifically.

There will be always various strength of beliefs in interculturalism (in spite of its current name or names) and interpretations of its basic conceptual categories and principles in education and other societal structures, even the controversal ones. If intercultural movement consists the idea of changes, it will have to be changed, as well. In this restructuring processes of interculturalism and intercultural education and pedagogy there is a need for the common international political documents and professional framework (for the European intercultural pyramid), but the new approaches have to start much more from analizing the national attitudes and experiences in intercultural policy, theory and practice with the objective to avoid importing or exporting intercultural stereotypes or cliches. Interculturalists (traditional and new ones) and their international and regional oganizations and networks have to be included actively in the anticipation of the new social processes and in planning the overall and sustainable development, especially because interculturlists by the definition are future oriented and optimists.

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МЕЖКУЛЬТУРНЫЕ КОМПЕТЕНЦИИ В ГЛОБАЛЬНОМ МИРЕ
[INTERCULTURAL COMPETENCES FOR THE GLOBAL WORLD]

В начале третьего тысячелетия сбывается предсказание канадского философа и филолога Маршала Маклюэна, сделанное в 1962 году, о глобальной деревне: повышается роль СМИ и информационных технологий, происходят существенные геополитические изменения, затрагивающие национальные государства, формируются новые рынки. Для Европы подобные изменения, называемые глобализацией, новой экономикой, компьютерной или информационной революцией, - означают сокращение расстояний, укрепление связей между разными географическими регионами, возросшую мобильность, а также новые разнообразные миграционные потоки. В то же время эмиграция больше не является единственным условием для взаимодействия между гражданами, говорящими на разных языках, использующими разное поведение, исповедующими разные религии. Глобализация подразумевает, что на жизнь человека, как прямо, так и косвенно влияют современные события во всем мире.

В наши дни образование существует в условиях новой реальности, таких как: глобализация, взаимозависимость, мультикультурные факторы. Сегодня, как никогда раньше, человек, вынужденный сталкиваться с экономическими, религиозными и политическим проблемами мирового характера, зависит от незнакомых людей, мест и государств. Перед системой образования встают проблемы, более глубокие, чем те, которые приходится решать политической элите крупнейших государств. Речь идет не о проблемах, вызванных иммигрантскими меньшинствами, а о проблемах, касающихся всех

общественных групп, связанных со все более сложными вопросами многообразия. Чтобы их решить, необходимо полностью пересмотреть существующую систему обучения.

В 21 веке каждое общество вносит свой вклад в то, как определяется и как реализуется образование, однако для этого требуется договоренность о единстве понятийного аппарата. В последние десятилетия многие термины используются как взаимозаменяемые. Специалисты в сфере образования апеллируют такими базовыми понятиями образования как «Транскультурного», «Поликультурного» и «Межкультурного». В некоторых странах, а также во многих изданиях на английском языке, нет четкого различия между понятиями поликультурного (мультикультурного) и межкультурного образования или педагогикой. Иногда термин поликультурное (мультикультурное) образование используется в качестве синонима для обозначения межкультурного подхода к образованию, а иногда эти два понятия разделяются (Portera, 2006; Grant and Portera 2011).

[The beginning of the third millennium bears out Marshall McLuhan's prophecy in 1962 of the "global village": the spread of mass media, greater potential for information technology, remarkable geo-political changes affecting nation states, and the establishment of new markets. In Europe, these extensive changes, variously described as "globalisation", "new economy" or "computer /information technology revolution", imply a "reduction" in distances, stronger ties between different geographical areas, greater mobility, along with new and diversified migration flows. However, emigration is no longer a prerequisite for interaction between citizens with different languages, behaviour, valour and religions. In a scenario of globalisation, a person's life is directly or indirectly influenced by contemporaneous events in the rest of the world.

Today school has to face new challenges, like globalization, interdependence and multicultural influences. More than ever, nowadays, persons depends from unknowing people, places and states; and have to face with economical, religious and political problems from worldwide range. Education a system has to face issues that are deeper than the political elites from dominant and majority populations tend to present. These are not problems caused by immigrant minorities but are issues for all groups in society and pertain to the increasingly complex contemporary aspects of diversity. The measures need a total re-consideration of established learning communities.

In the twenty first century each society will add its own ingredients to the way in which education is conceptualized and applied, but: there is a need for worldwide conceptual clarity. In the last decades, many terms have been used interchangeably. Some key terms, like transcultural, multicultural and intercultural education, have been adopted by scholars in the field of education. In some countries, and in many English books, no sharp distinction is drawn between the concept of multicultural and intercultural education or pedagogy. Sometimes, multicultural education is used as a synonym for the intercultural approach to education, and sometimes it is quite distinct (Portera, 2006; Grant and Portera 2011).]

Становление Мультикультурного (поликультурного) и Межкультурного образования в Италии и Европе

Вопросы поликультурного образования приобрели актуальность в начале семидесятых. В то время большинство ведущих научных трудов публиковались в США (Sleeter and Grant 2007). Кроме того, образовательные программы, связанные с поликультурным образованием, появились в 1970-х годах в Канаде, главным образом, в ответ на франко-канадское движение и движения меньшинств, выступающих против англизации. Тогда же признаки поликультурного образования начали появляться в Австралии.

В Европе первый пик иммиграции пришелся на период после Второй мировой войны. Множество мигрантов из колониальных стран прибыли в государства, которые в прошлом управляли ими (в частности, в Бельгию, Великобританию, Францию и Голландию), что привело к так называемой «обратной мирной колонизации». Позже, в пятидесятых-шестидесятых годах, количество мигрантов резко увеличилось. В те годы молодые люди эмигрировали из стран Средиземноморья (Турции, Греции, бывшей Югославии, Италии и Испании) и обосновывались в странах Западной и Северной Европы - Германии, Швейцарии, Австрии и Скандинавии.

Совету Европы потребовалось много лет на разработку стратегии мультикультурализма. В 1970 году Совет министров (правительства стран - членов ЕС, официальное название - Совет Европейского союза) принял первую резолюцию (под номером 35) об образовании для детей иммигрантов в государствах-членах ЕС. Ее цели: поддержка школьной интеграции в принимающем государстве, сохранение языковых и культурных связей со страной происхождения и облегчение образовательной ре-интеграции. В ходе последующих конференций, прошедших в 1973 году в Берлине, в 1974 году в Страсбурге, в 1975 году в Стокгольме, в 1976 году в Осло, широко обсуждались и анализировались проблемы обучения детей иммигрантов, направленного на сохранение существующих связей с языком и культурой происхождения. При поддержке Совета по культурному сотрудничеству, возглавляемому M. Rey, в 1977-1983 гг. действовала рабочая группа по разработке методов и стратегий подготовки учителей в Европе. В этом контексте именно межкультурное образование, а не плюро-, поли- или мультикультурное, рассматривалось в качестве необходимости. Позднее, в 1983 году на конференции в Дублине министры образования из разных европейских государств единогласно приняли резолюцию об иностранных детях, в которой утверждалась ценность межкультурного аспекта образования. В следующем году европейские государства приняли рекомендации, провозгласившие межкультурное понимание в качестве основы для подготовки учителей. В конце восьмидесятых годов Совет Европы объявил о начале пробного периода по внедрению межкультурного образования (Rey 2010: 33-48).

В результате подобной политики европейские страны с высоким уровнем иммиграции (Франция, Великобритания, Бельгия, Голландия) развивались по схожей модели: 1) изначально проблемы сводились к лингвистическим аспектам; 2) поощрялось изучение второго языка; 3) разрабатывались программы, поощряющие многообразие. После того, как

в начале восьмидесятых появились первые разработки в области межкультурного образования, в девяностых годах представители власти в сфере образования обращались то к универсальным решениям, принижающим значение разнообразия, то к релятивистским решениям, поощряющим его. Даже сейчас во многих районах Англии большинство ученых предпочитает использовать термин «Мультикультурное образование» (Gundara 2000).

В Европе введение межкультурного подхода к образованию привело к кардинальной смене взглядов по подобию революции Коперника (Portera 2011: 12-32). Термин «Межкультурное» был принят в качестве нового шага по сравнению с предыдущими моделями, такими как «Транскультурное» и «Мультикультурное» образование.

a) Понятие «Транскультурное» понимается как относящееся к элементам, проходящим через разные культуры (например, как в кросс-культурной психологии или транс-культурной психиатрии). Основываясь на теории культурного универсализма, эти образовательные стратегии нацелены на развитие универсальных и общих элементов, формальных ценностей, таких как уважение, честность, автономия; и сущностей, таких как личность, мир, справедливость, защита окружающей среды и право на улучшение.

b) Понятие «Мультикультурное» относится к мирному сосуществованию культур, основанному на принципе культурного релятивизма (многообразия) - позиции, которая гласит о том, что все культурные традиции одинаково хороши, и выбор той или другой традиции – лишь дело вкуса. Мультикультурное образование означает признание разнообразия и уважение к нему как таковому, без стремления изменить его. Хотя данная модель подчеркивает значимость уважения и признания прав других, в ней таится много ловушек, в том числе статичное и застывшее представление о культуре. Образовательный процесс здесь часто ограничивается фольклорным или экзотичным стилями презентации, что неизбежно и все чаще заставляет иммигрантов отправлятся к их «родной культуре» и моделям поведения, устаревших даже с точки зрения их страны происхождения.

c) «Межкультурное образование» не придерживается статичного подхода к таким понятиям как идентичность и культура; напротив, наблюдается динамичный подход и постоянная эволюция. Непохожесть, эмиграция, жизнь в неоднородном поликультурном обществе – это не факторы риска или потенциально опасные характеристики, а возможности для личного роста и общественного взаимообогащения. Межкультурное образование основывается, с одной стороны, на достоинствах транс-культурного образования (касающегося общечеловеческих ценностей, прав человека, этики гуманизма и индивидуальных потребностей) и, с другой – на достоинствах мультикультурного образования (которое учит признавать и уважать других людей и культуры). Однако межкультурное образование привносит возможность взаимодействия и интерактивности: обмена идеями, принципами и поведением по сравнению со стереотипами.

В то время как в странах, население которых говорит на английском языке (Канада, США и Австралия, а также в Великобритания), лишь недавно некоторые авторы стали говорить о межкультурном образовании в обозначенном нами смысле, большинство

педагогов-практиков и ученых в Европе считают «Межкультурное образование» лучшим ответом на вопросы, связанные с глобализацией и интернационализации (Gundara, 2000). Такой подход, основываясь на последних разработках, ставит перед собой цель определить существующие и прошлые ограничения и риски. Межкультурное образование, в том виде в каком оно существует в Европе, позволяет пересмотреть принципы педагогики, объединяя лучшие традиции и современные потребности, а также учитывая задачи будущего.

Однако если мы посмотрим на употребление отдельных понятий в сфере образования в разных странах, мы увидим, что существует много ошибок и непонимания. Они касаются даже такого понятия как «Межкультурное образование», употребляющегося в США с 1930-х с целью повысить самооценку иммигрантов и минимизировать страх новых иммигрантов перед американцами (McGee Banks, 2004: 753-768). Дидактические стратегии в школах были направлены, в основном, на ассимиляцию, что, по-видимому, привело к сегрегации и дискриминации. Для решения этих проблем в сороковых годах было принято понятие «Межгруппового образования» (Первый центр открылся в Чикаго в 1948 году), призванное смягчить межгрупповое напряжение и предрассудки посредством образования. Начиная с семидесятых годов, и по сей день наиболее часто используется «Мультикультурный» подход к образованию. До настоящего времени в США, Канаде и Австралии термин «Мультикультурное образование» используется как основа для моделирования практики и включает возможность диалога (Grant and Portera 2011).

Итак, рассматривая современную ситуацию в образовании, мы констатируем, что существует остро актуальная потребность в семантической и концептуальной дискуссии, чтобы согласовать и устранить терминологические разночтения и выработать общий понятийный аппарат.

[Development of multicultural and intercultural education in Italy and Europe]

[Multicultural education became a topical issue in the early seventies, when the most significant scientific articles and contributions were published in the USA (Sleeter and Grant 2007). Likewise, curricula relating to multicultural education were introduced in Canada in the 1970s, mainly in response to Franco-Canadian movements and other anti-Anglicisation minorities. Also in Australia, the first educational answers with a multicultural flavour were introduced in the 1970s.

In Europe immigration reached its height after the Second World War. Large groups of emigrants from colonized nations arrived in countries who had ruled them in the past (like Belgium, Britain, France and Holland), causing kind of "peaceful reverse colonization". Afterwards, in the fifties and sixties, migration increased rapidly, as young men from poor Mediterranean countries (Turkey, Greece, the former Yugoslavia, Italy, and Spain) emigrated and settled in countries of Northern Europe, like Germany, Switzerland, Austria and Scandinavia.

For many years the Council of Europe adopted a strategy of multiculturalism. In 1970 the Council of European Ministers passed its first resolution (no. 35) on education for immigrant

children in member states, aimed at supporting their scholastic integration in the host country, preserving linguistic and cultural ties with their country of origin, and facilitating their educational reintegration. In the course of the following conferences (1973 in Bern, 1974 in Strasburg, 1975 in Stockholm, 1976 in Oslo), educational problems of immigrant children were extensively discussed and analysed, in order to preserve ties with their language and culture of origin. Encouraged by the Conseil de la Cooperation Culturelle (CDCC) between 1977 and 1983, led by M. Rey, a working group was created to envisage methods and strategies for teacher training in Europe. In this context, intercultural, not pluri- or multicultural, education was perceived as a necessity. Then, in 1983, at a conference in Dublin, the European Ministers of Education were unanimous in adopting a resolution to expatriate children, in which the importance of an intercultural dimension to education was affirmed. The following year Europe passed a recommendation stating that teacher training should be based on intercultural understanding. In the late eighties, the Council of Europe promoted trial periods on intercultural education (Rey 2010: 33-48).

In light of these policies, European countries with a high immigration flow (France, Germany, Britain, Belgium, Holland) have followed a similar development: 1) problems are initially downplayed to linguistic aspects, 2) incentives are given to learn a second language, 3) multicultural projects to appreciate diversity are planned (Portera 2006). Since the early eighties, primarily intercultural actions have been developed, while in the nineties educational authorities in Europe have wavered between universalistic solutions which downplay diversity and relativistic solutions which emphasize it. Even now in many parts of England, most scholars prefer to use the term "multicultural education" (Gundara 2000).

In Europe, the introduction of the intercultural approach in education constitutes a real Copernican revolution (Portera 2011: 12-32). The term "intercultural" was adopted as further step than previous models, like trans and multicultural education.

a) The concept of trans-culture is understood as refered to elements spreading through culture (as in cross cultural psychology or transcultural psychiatry). Grounded on the theory of cultural universalism, educational strategies are aimed at the development of universal and common elements, of formal values like respect, honesty, autonomy, and contents like person, peace, justice, environmental protection, and the right to improvement.

b) The term Multiculture has been related to a sort of peaceful coexistence of cultures, grounded on the principle of cultural relativism, a position that claims that all cultural traditions are equally good and the choice of one or another is only based on taste. Multicultural education means recognizing diversity and respecting it "as it is", without claiming to modify it. Although this model underlines the importance of respect and acknowledge the rights of the others, many traps exist: among all the the static and rigid idea of culture. Educational intervention is often limited to folklorist or exotic styles of presentation, which would inevitably and increasingly force immigrants to their "native culture" and to patterns of behaviour outdated even in their country of origin.

c) In the intercultural education, concepts like identity and culture are no longer approached rigidly, but rather dynamically and in constant evolution. Otherness, emigration,

life in a complex and multicultural society, are not risk factors or potentially harmful features, but opportunities for personal and common enrichment. Intercultural education is based on the advantages of transcultural education (education about common humanity, human rights, human ethics and human needs) and multicultural education (learning to acknowledge and respect other people and cultures), but it adds the opportunity of interaction: direct exchange of ideas, principles and behaviours, with comparison of preconceptions.

While in English-speaking overseas countries (Canada, USA or Australia) and in Britain only recently some authors have referred to the concept of intercultural education in the manner presently intended, most of the European teachers and scholars, consider education, in its intercultural sense, as the best and most appropriate way to answer questions related to globalisation and internalisation (Gundara, 2000). This approach guides education by incorporating recent developments, with the aim of identify present and past limits and risks. Intercultural education, how was developed in Europe, allows us to revisit pedagogy, combining the best of tradition with present needs and taking into account future challenges.

However, if we look at the use of some educational concepts worldwide there are still many misunderstandings and errors. Even if the concept of "intercultural education" has been utilized in the USA since 1930 with the goals of enhancing the self-esteem of immigrants and reducing the fear of new immigrants towards the mainstream American (McGee Banks, 2004: 753-768). In schools the didactic strategy aimed mainly on assimilation and seems to provoke segregation and discrimination. To face with those problems, in the 40es was adpted the notion of "intergroup education" (The first centre was grounded 1948 in Chicago), for contrasting intergroup tension and reduce prejudice through education). At present, from the 70es, the "multicultural education" approach is the most frequently employed. Up to the present time, in the United States, Canada or Australia, the term multicultural education sometimes is also utilized in a programmatic manner, including the possibility of dialogue (Grant and Portera 2011).

Therefore, considering the present situation, there is an urgent and immediate need for a semantic and conceptual discussion of education, with the aim of reduce linguistic misunderstandings and find common, shared terminologies.]

Межкультурные компетенции

Исследователям пока не удалось выработать общее определение межкультурной компетенции из-за нечеткости и сложности составляющих данного понятия. Ученые в определенной степени соглашаются в том, что в состав межкультурной компетенции входят знания, умения и навыки, установки и осознанность, необходимые для того, чтобы человек мог эффективно и соответствующим образом взаимодействовать с представителями другой культуры. Однако что представляют собой межкультурные знания, навыки и умения, установки или осознанность? (Deardorff, 1989: 14).

Диердорф поясняет, что при столкновении с разнообразием межкультурная компетенция крайне важна для социальной сплоченности, поскольку способствует инклюзии и устранению конфликтов, вызываемых разнообразием установок, ценностей, норм, убеждений и образа жизни в мультикультурном обществе. Ее понимание межкультурной компетенции основано на определении культуры, ориентированном на процесс, в соответствии с которым культура - это не статичность, а переговоры между нормами, ценностями и стилями жизни (Deardorff, 2008: 6). Поскольку культура динамична и постоянно меняется, смешивая объекты или практики, люди должны учиться справляться с непрерывными процессами. Таким образом, развитие межкультурной компетенции является сложным и многоаспектным и, в зависимости от межкультурной ситуации, может принимать разные формы (Deardorff, 2008: 6-7). Диердорф описывает процесс освоения межкультурной компетенции в виде спирали, в которой связаны четыре измерения: установки, обширные культурные знания и межкультурные навыки, способность размышлять о межкультурных вопросах как внутренний результат, и способность конструктивно взаимодействовать как внешний результат (Рис. 1).
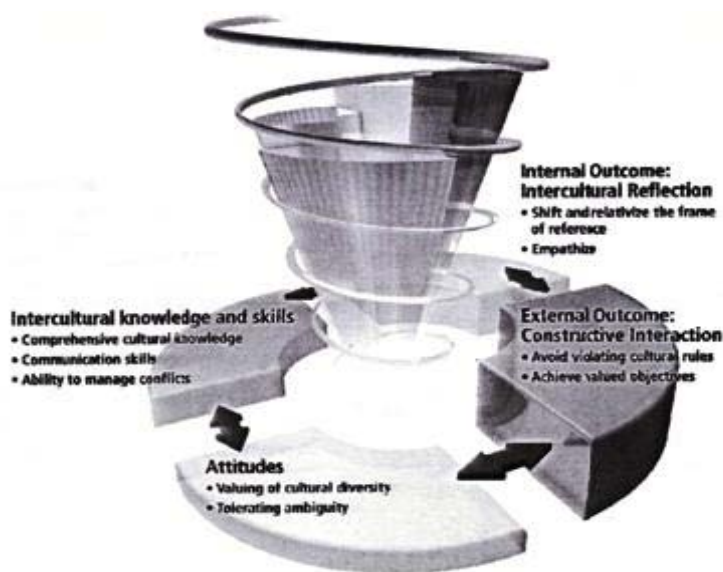

Рис. 1. Спираль освоения межкультурной компетенции
[Figure 1. The Intercultural Competence Learning Spiral] (Deardorff, 2008: 7)

Эта спираль подразумевает пожизненность освоения и непрерывность личностного развития. Осваивая межкультурную компетенцию, индивид меняется. Таким образом, формируется новое культурное понимание. Следовательно, меняется культура индивида. Циклы формирования межкультурной компетенции задаются образованием. Образование не обязательно происходит в школе, образовательный процесс длиться всю жизнь. Однако необходимо, чтобы подростка, осваивающего навыки критического мышления и познающего свое «Я», школа научила оценивать собственные установки, знания и навыки (в том числе навыки конструирования и рефлексии).

[Intercultural competences]

[Researchers have not been able to develop one clear definition of intercultural competence as the component parts of the concept are unclear and complex. There is some agreement that it comprises knowledge, skills, attitudes and awareness to enable a person to interact effectively and appropriately with others from varying cultures. However, what is intercultural knowledge, skills, attitude, or awareness? (Deardorff, 1989: 14).

Deardorff explains that intercultural competence is of increasing importance to deal with diversity in order to contribute to social cohesion by reducing exclusion and eliminating conflicts brought on by the multitude of attitudes, values, norms, belief systems and ways of life in a multicultural society. Her discussion of intercultural competence is based upon a process oriented definition of culture. It recognizes that culture is not a static process but a negotiation between norms, values and lifestyles. (Deardorff, 2008: 6). As culture is dynamic and constantly changing intermixes entities or practices, individuals must learn and master the ability to deal with ongoing processes. The development of intercultural competence is thus complex and multidimensional and, depending on the intercultural situation, can take on a variety of forms (Deardorff, 2008: 6-7). The process outlined by Deardorff is a learning spiral that interacts among four dimensions: attitudes, comprehensive cultural knowledge and intercultural skills, an ability to reflect on intercultural issues as an internal outcome, and an ability to interact constructively as an external outcome (see figure 1).

This learning spiral implies life long learning and ongoing personal development. Through learning the individual is changed and thus new cultural understandings are developed. Therefore the individuals' culture is changed. This learning cycle is education. Education doesn't necessarily take place in schools and needs to be a lifelong process. However, for the adolescent who is developing critical thinking skills and self identity, schools need to be instrumental is teaching students to examine their attitudes, knowledge, skills (including construction and reflection).]

Заключение

В новом тысячелетии перед школой встают более сложные и нетипичные проблемы, такие как глобализация, многообразие культур, межкультурные взаимодействия. Сегодня понятие «Межкультурное образование» можно считать наиболее подходящим ответом новой ситуации взаимозависимости мира, в котором признается все больше разных языков, религий, норм поведения и образов мышления. Оптимальной базой для реализации межкультурных образовательных проектов в Италии, в свете вышесказанного, являются школы, в которых дети проводят полный день. В таких школах можно не просто реализовать «взаимодействие со всеми видами разнообразия», но также найти наиболее подходящее, ответственное решение неизбежно возникающих межличностных, локальных, национальных и межнациональных конфликтов. Межкультурное образование

лучше всего можно реализовать именно в таких школах, что означает не только увеличение «школьного» времени в ущерб семье или свободному времени. Главной темой в таких школах становится содействие развитию каждого учащегося. Все дети разные! – с точки зрения статуса, языка, социально-экономического положения, культуры и религии. Способствовать осознанию разнообразия и сопоставлять различия (в плане возможностей, ресурсов и достижений) - такой должна быть главная цель учителей и руководства каждой школы!

[Final Reflections]

[In the new millennium, school has to face bigger and atypical challenges, like globalization, interdependence and multicultural influences. Nowadays, the notion of intercultural education is regarded as the most appropiate answer to the new situation of the world interdependence, with an ever-increasing arrival of different languages, religions, cultural behaviours and ways of thinking. Considering the above reflections, in Italy all-day schools can be considered as the best basis for the implementation of educational projects with intercultural aims. In such schools it is easier not only to achieve "interaction with all kinds of diversity", but also to find the appropriate, responsible management of interpersonal, local, national and international conflicts which inevitably arise. Intercultural education can better be implemented in all-day schools, which means not only the increase of school hours, to the detriment of family or other spare time activities. The main topic should be a reflection on how to promote each child, belonging to the school. All children are different, regarding status, languages, socioeconomically situation, culture or religion. Developing the awareness of all kinds of diversity and contrasting differences (in terms of chances, recourses and achievement) must be the first aim of teachers, professors and school authorities.]

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