

Technology of formation of pedagogical high school students' ethnic tolerance by means of teaching history

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Abstract. Education provides not only gaining to individuals of cultural and historical experience, but also acquisition of ability to development and designing of new types of activity and relations between people. Change of the social order to an education system demands change of the objectives of educational activity, thus reproduction functions give way to development functions. These functions provide training of the education system workers possessing innovative thinking, abilities to converting activity. In the conditions of higher school reforming before system of high school professional education there are problems of quality improvement of scientific and pedagogical specialists' training according to priority directions of science and technics. Practice testifies that future teacher's activity is realized in the polycultural environment of a society. The given fact dictates necessity to train him for work in such environment. The polycultural environment of a higher educational institution demands from the teacher ethnic tolerance, readiness and ability to realize himself in it.

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Introduction

Nowadays in an education system there are changes, which meaning and value are caused by search of the new educational paradigms corresponding to new tendencies of development of the Kazakhstan society.

In domestic pedagogy there is transition from the traditional educational system assuming reproductive type of activity to the personality-focused one providing active perception of information and vital reality.

The tolerance acting as a way of nonaggressive interaction with surrounding reality becomes the important line characterizing personal essence of the modern citizen. Tolerance is gained at presence in student's consciousness of a complete picture of the world meeting requirements of the person in understanding, structuration, and valuable comprehension of knowledge.

The tendency has affected disciplines of a humanitarian cycle. In history there was an updating of practically all courses of domestic and general history, more attention began to be given to studying of social and cultural realities, processes of integration of the world community, finding of middle ways of conflict situations. Thus the accent becomes on uniqueness and originality of each separately taken culture when recognizing their distinctions.

The aim of the research

Working out of technology of formation of pedagogical high school students' ethnic tolerance s in the process of their training.

The methods of the research

The research basis is historical, system, cultural, interdisciplinary, personality-activity approaches to the organization of educational process of adults.

The main part

According to the «Concept of education development of the Republic of Kazakhstan till 2015» tasks of higher education system of the country is training of the new formation specialist possessing wide fundamental knowledge, initiative, capable to adapt for varying requirements of a labor market and technologies [1]. Now in the international and domestic education documents the special role is given to education by working out and realization of a complex of effectual measures in the plan for tolerance development. In Kazakhstan the special attention is paid to a problem of tolerance at all levels of an education system. In the law of the Republic of Kazakhstan «On education» there is given «necessity to promote mutual understanding and cooperation between people, nation irrespective of a racial, national, ethnic, religious and social identity, to consider a variety of world outlook approaches» [2].

For many polyethnic states the main task consists in creation of democratic institutes which interests of all ethnic groups would be presented.

Even the developed democracies, in which human rights are legally guaranteed, cannot and are not ready to provide in full measure the political rights of each ethnic community. This problem is reached today thanks to creation of a complex of conditions of formation and realization of a policy of intercultural communication, interethnic interaction, tolerance and public consent. Especially the actual policy is that having visible ethnic, religious and cultural distinctions within inhomogeneous communities.

Delivering a speech to the XVI session of the Assembly of people of Kazakhstan, the President of the Republic of Kazakhstan N.A.Nazarbayev especially underlined, that «... tolerance became the important factor of successful and confident development of Kazakhstan. These principles reflect spirit of external and internal policy of our country» [3].

In such context issues research of strengthening of the sovereignty and national statehood, atmosphere of interethnic tolerance and public consent which is indigenously and traditionally characteristic for the people of Kazakhstan, poly ethnic features of the Kazakhstan society, problems of strengthening of national unity puts forward new paradigms of ethno national policy and its main concepts: tolerance, consent, stability.

At transition to postindustrial, information society, at expansion of scales of intercultural interaction communicability and tolerance factors are of great importance.

Quality of tolerance can be formed by pedagogical means. It is connected by that tolerance is considered as construct of the individual's consciousness, determined by stable internal motivation to making of an existential choice of own behavioral strategy on the basis of social and humanistic principles of the mutual relations which are based on a recognition by others of the right to difference and freedom of personal displays, limited to observance of democratic rights of the person [4].

The displays of intolerant behavior caused by stereotypification of thinking require pedagogical correction. History possibilities as subject in tolerance formation are wide owing to its humanitarian, humanistic orientation: schoolchildren get knowledge of the person, valuable orientations and cultural symbols of this or that civilization, features of social conditions, ways of people interaction with surrounding reality.

Essential component of innovative strategy of social education development is quality

improvement of pedagogical specialists' training. It demands the account of polycultural educational environment and increasing requirements for ethno tolerance of the teaching staff.

As the scientifically-methodical literature affirms that the subject content of history courses gives considerable possibilities for all-round opening of the essence of tolerance, its personal importance for the individual. It is connected by that contentive components of a course are system of democratic and moral norms and values having humanistic character [5].

The history concerns the category of the disciplines forming world view, expanding outlook and, besides, playing especially important role in education of the person.

Training for skills of tolerant interaction in the foreign literature is connected, first of all, with transition to a multicultural paradigm of education. In Great Britain introduction of multicultural ideas concerns the 1950s that is explained with presence of defined social and cultural preconditions in the form of necessity of adaptation of considerable number of immigrants.

In the USA multicultural education is also proved on the basis of idea of the ethnic pluralism which essence is determined through formation of sensitivity to cultural and ethnic variety within one state and all over the world [6].

Multicultural ideas in the American version were a little transformed: the basic accent was made on such direction, as the global education which purpose is treated as formation of the sum of schoolchildren's knowledge about distinctions and similarity of human life experience in planetary scale[7].

The basic distinction between multicultural education and education in the context of globalism that globalism underlines a cultural variety of other countries while multiculturalism concentrates on an ethnic variety within one country.

Another approach to multicultural education means training for cultural distinctions at narrower level, focusing attention to groups of people which are presented in the concrete class. It is possible to consider as the purpose of this approach formation of students' socially active position. In that case, multicultural education in itself is considered as display of social activity as it emphasizes not on giving pupils information on discrimination and oppression processes, but it encourages development of communication skills and critical analysis [8].

Ethno tolerance bases are laid in the process of the future teacher's training. The society establishes certain requirements to formation of the

teacher's ethnic tolerance in the process of his training in high school.

The higher educational institution, being the important institute of socialization, promotes formation of the modern school teacher's professional competences which ethnic tolerance is the integral component of his professional culture.

The teacher's ethnic tolerance is a part of his general culture and represents the qualitative characteristic of the person ready and capable of pedagogical activity in the polycultural educational environment of school.

As multifactorial social and personal education, it includes a moral-ethnic orientation, tolerant relation to foreign phenomena; language, culture, customs, norms of behavior of pupils, adaptability, readiness and ability of the teacher for full realization at multinational school.

The future teacher's readiness is the inner state characterizing its predisposition to self-realization in pedagogical activity, and ability is the property of his personality which are a subjective condition of mastering of ethno pedagogical activity technologies for full professional realization at school where representatives of many ethnoses study[9].

The basic components of the student's ethnic tolerance are: cognitive is a system of knowledge of national culture of and their representatives; culturological - cross-cultural knowledge determining tolerant behavior; motivation-valuable, as a set of values; technological: skills of interaction with representatives of various cultures and nations in the process of educational activity in the polycultural environment of high school.

Systematization of various approaches allowed determining ethnic tolerance as a tolerant and valid relation of the carrier of any nationality to other races and ethnoses, their mentality, national languages, cultures, behavior, appearance[10].

At the same time ethnic tolerance as an indissoluble component of national consciousness is the form of display of the attitude of the concrete person, subject of national and international relations, toward representatives of other ethnoses and cultures. Specificity of the future school teacher's professional work allowed making the following determination of his ethnic tolerance as a part of the general culture representing the qualitative characteristic of the person, ready and capable for pedagogical activity in the polycultural educational environment of school.

Before the higher school there is a problem of formation of necessary level of ethnic tolerance in the process of the teacher's professional training.

For the purpose of prospects revealing of this problem solving state standards and normative documents on training of scientific and pedagogical

and scientific specialists in an education system in system of higher education of the Republic of Kazakhstan were studied.

Model of formation of students' ethnic tolerance in the process of high school training. Such model represents interrelation and interconditionality of components: target, contentive, technological, monitoring and productive, and also principles and conditions necessary for its realization.

The analysis of the psychological-pedagogical, educational-methodical literature, studying of specificity of system of school teachers' training, features of their research and pedagogical activity in the polycultural environment of school, allowed to allocate principles of model realization of formation of the student's ethnic tolerance in the process of training which concern: value-orientation principle; principle of ethno cultural self-preservation; social adaptation principle[11].

The contentive component determines cognitive aspect of the student's ethno tolerant training; technological is the stage-by-stage educational activity directed on formation of the future teachers' ethno tolerance: diagnostic-prognostic is an evaluation stage of display of ethnic tolerance and forecasting of its formation prospect; motivation-incentive is a stage of awakening of interest to ethnic culture and its display in pedagogical activity of school;

Optimization of educational process of students should be carried out through introduction of innovative pedagogical methods for development of the multifunctional ethno tolerant competence, allowing to be guided in types of cultures and civilizations and corresponding with them communicative norms, strategy social and cultural search in unfamiliar cultural communities; cultural comprehensible forms of interaction and development of cultural creativity[12].

Such methods concern: solution of ethno pedagogical problems; analysis of ethno pedagogical situations; carrying out of the intercultural trainings directed on formation of positive image in international collective; cultural and intercultural assimilators for the analysis of behavior of the person in various foreign language speaking collectives; pedagogical games on a theme of taking of professional decisions in the polycultural environment of school. Historical formation of the tolerant person and tolerant patterns of behavior is caused by the post-Soviet event that has led to an aggravation of nationalist tendencies.

The mass migration, forming of new social groups in structure of the Kazakhstan society initiated occurrence of negative stereotypes in mass consciousness of the population. Their structuring

provoked society polarization on a line «they - we», and opposition quite often was with national, cultural, religious feature.

Perception "them" as the "strangers" representing threat of own or national safety was the basic criterion of similar opposition. The fear before "alien", formed throughout long time of domination of monoideology, complicates a life in the modern polyethnic, polyconfessional country as on change to black-and-white perception of the world ideas of polycentrism and multiperspectivity come. The special importance of formation of the tolerant person capable of non-conflict existence with those who differs from his own group gets from pedagogical specialties students.

Basis of tolerant interaction is dialogue as dialogical communication establishes mutual relations between its participants and represents certain model of the individual's behavior in vital space.

For the problem achievement the pedagogical discussion technologies, allowing as means of historical formation to form students' number of tolerance qualities act.

It is possible to reveal the contradictions determining essence of a problem of tolerance formation [13]:

- Between teachers' aspiration to form quality of students' tolerance and insufficient degree of a readiness of corresponding pedagogical technologies as methodical regard;

- Between necessity to use discussion ways and methods of education and insufficient level of their introduction in educational process so that they acted as the factor of formation of the tolerant personality of the student;

- Between social expectations of the society applying for an openness of communication space for all members, and insufficient base for their realization in modern high school practice owing to absence of the general concept of tolerance formation as bases of communication interaction.

Historical education becomes the factor of formation of students' tolerance at observance of the following conditions[14]:

- The contentive component is based on the historical scenes reflecting interaction between various ethnoses, races, political groups, religious faiths as carriers of differing cultural traditions and showing ways of peaceful co-existence with "others";

- The organizational component of historical education is based on realization of the concept of developing education, ideas personality-focused and activity approach, assuming communication interaction of educational process participants on the

basis of inclusion of pedagogical discussion technologies in educational process;

- The practical orientation of the historical education realized in the choice of personal vital senses by students through formation of empathy, critical thinking, skills of the statement of own estimated judgments, abilities to interpret the information from various sources, skills of the resolution of conflicts.

Conclusion

Essential characteristics of tolerance are socially active, humanistic position of the individual concerning recognition by others the rights to difference. It develops on the basis of positive socially approved patterns and behavior by determination of own identity through adaptation processes, overcoming of stereotypes in perception of others and formation of personal senses of the organization of vital space.

Psychological-pedagogical conditions and means of formation of pupils' tolerance in the process of teaching history include: creation of a favorable climate for stimulation of communicational interaction between educational process participants; freedom in the statement of estimated judgements on a point of discussion and freedom of own displays which are not breaking borders of another people's freedom; voluntariness of inclusion of the student in discussion; an "open" position of the teacher.

Resume

From the point of view of society sciences tolerance is understood as system forming principle of liberal-democratic values which are a statehood basis. The tolerant behavioral strategy understood as a certain mood, includes a number of possibilities. By position they differ according to the degree of dispassionateness and degree of approval by the person of realized distinctions, and peaceful co-existence with «foreignness» does not assume obligatory acceptance and approval from certain members of a society. It is connected with realization of an existential choice of the person approving experience of own essence enrichment at the expense of the outlook expansion preserving own identity and autonomy. In the specified case as qualities determining essence of the tolerant person, it is necessary to attribute ability of multiperspective vision that is ability to estimate a situation from the several points of view.

Positive aspects of tolerant consciousness owing to recognition of an active reformative orientation on freedom assertion in display of the person individuality are marked. The tolerant consciousness of the person is based on system of

values, namely: presumption of human rights, orientation to tolerance for lacks, weaknesses and errors of other people, values of the consent and nonviolent resolution of conflicts.

In a political field tolerance takes a place of ideological purpose, fixing certain model of behavior of the individual on the basis of cultural caused ideas accepted in this or that society. In a practice tolerance acts as realization of nonviolence ethics. Proceeding from it, tolerance can be designated as attitude I to "another", based on recognition of self-value of the free person that provides possibility of self-realization for both subjects of communication. Social and cultural meaning of the concept of tolerance is treated in connection with a phenomenon of public safety.

Tolerance is explained from institutional positions of social partnership based on idea of tolerance observance as the indispensable requirement in respect of all active public life participants, realizing the necessity of ordered civilized relations.

The society is tolerant in which philosophical-ethical virtue of the tolerant relation becomes attributive line of a "not confrontational" sociopolitical reality.

The education sphere, being an organic part of a civil society, should initiate working out of originally humane laws and rules of law regulating tolerant mutual relations at individual and public level, at level of interstate relations.

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