

## Formation of the value-oriented polycultural personality of a future teacher in the contemporary education space

Guzaliya Zhevdyatovna Fahrutdinova and Elena Gennadievna Solovyova

Kazan (Volga region) Federal University, Kremlyovskaya Street, 18, Kazan, 420008, Russian Federation

**Abstract.** The article deals with the problem of formation of the value-oriented polycultural personality of a future teacher oriented to conceptualization of worldly and professional problems that exist in the contemporary polycultural space and understanding the sociocultural sense of his professional activity. It shows the role of integration of culturological and pedagogical knowledge in forming axiological competences, enculturation, and socialization of the personality of future teachers; introduces the pedagogical model reflecting the regional specificity of the integrative approach based on cultural competence to formation of the value-oriented polycultural personality; interprets the technology of its practical implementation. The conceptual core of integration of culturological and pedagogical knowledge are the basic values and traditions of national cultures encrypted in education and art being cultural activity. The peculiar feature of this research is that it projects the theoretical model, which has not been used by other authors before. The research determines structural elements of the model and pedagogical conditions of its practical operation.

[Fahrutdinova G.Z., Solovyova E.G. **Formation of the value-oriented polycultural personality of a future teacher in the contemporary education space.** *Life Sci J* 2014;11(11s):272-276] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 62

**Keywords:** Polycultural personality, value-related orientations, axiological competences, model based on cultural competence

### Introduction

The multi-faced controversial process of globalization has brought to Russia both positive and very dangerous tendencies related to spiritual impoverishment of the youth, destruction of value-related principles of national cultures, regional customs, and traditions and displays of ethnic and religious intolerance. Outrage of the wild market nature with its greed, severity, prejudice, egoism, unlimited hedonism, as well as the corruptive impact of marketing technology, mass media, Internet, on the consciousness and the behavior of the youth, their destructive impact on the fundamental values of the culture actualize the problem of recovery of spiritual values and induce to searching for resources hiding in national mentalities of the polycultural space of Russia.

National culture shows the modern youth the ways of spiritual improvement, helps to preserve, support, and reproduce humanistic spiritual and moral values.

However, the perennial experience of the authors of the article in teaching disciplines of the pedagogical and culturological cycles in the system of higher education (both at humanitarian and non-humanitarian departments) as well as the empirical research that has been carried out for the last three years (totally involving 2,630 full and part-time students) have shown that future teachers not always

indicate competence at judging spiritual and moral values of the world and national-regional cultural heritage and professional pedagogical values, and face difficulties at determining the basic values in the content of national cultures, at finding implicit socially regulatory senses encrypted in the products of activity; and prefer pragmatic values of financial welfare in the structure of the values hierarchy. At that, high income outcomes the interest to the profession and to the opportunity of creative, professional, and cultural self-development. Labor, creative work, and professionalism are not of top priority. The soullessness, bad manners, lack of responsibility, disregard of moral principles, poor development of the culture of feelings and parochialism, egoistic orientation of the value system to prestige is scaring.

Thus, the confrontation of two tendencies in the modern culture – the one related to spirituality and values and the pragmatic one – raises a **problem**: how to ensure formation of formation of the value-oriented polycultural personality of a future teacher that would be oriented to conceptualization of worldly and professional problems existing in the contemporary polycultural space and understand the sociocultural sense of his professional activity?

Analysis of pedagogical, philosophical, and culturological literature [1-13] gave reasons to conclude that the solution of the problem of formation of the value-oriented polycultural

personality of a future teacher requires cross-disciplinary approach. It is necessary to develop a **model** that we think should be based on the culture and competence-based approach, which is the most relevant to the assigned tasks and expected results.

The following methods were used in the research: analysis of the problem based on studying the philosophic, historical, psychological and pedagogical, culturological, art history, sociological, methodological literature, analysis of programs and study guides, federal state educational standards of higher professional education, summarization of own experience, pedagogical observation, methods of culturological research (the structurally functional, dialectic, semiotic, comparative, typological, and systematic methods).

We understand the approach based on cultural competence as a set of methodological elements targeting sociocultural training of a teacher, formation of his cultural and professional competences based on the total of his knowledge, skills, and abilities and their efficient practical application as well as professionally significant and personal qualities of a future teacher, his value-related orientations, ability of self-determination and self-fulfillment in culture [14].

In the suggested model, the value-related principles of national cultures were to become the integrative core of pedagogical ("Practical pedagogy", "Comparative pedagogy", "Ethnic pedagogy", "History of pedagogy of the Tartar ethnos", etc.) and culturological education ("Culturology", "History and theory of culture", "World artistic culture", "Artistic culture of Tatarstan") oriented to formation of a system of values based on balanced unity of their various types, on formation of value-related elements of professional activity, on conceptualization of the experience of cross-cultural interaction of peoples of Russia and Tatarstan.

The values being the system-forming core of culture are understood as the spiritual backbones that provide the point of life and help to regulate and evaluate the reality. The concept of "the spiritual" carries the understanding of value and sense of the existence. Sense means providing everything that is in the space of culture with value. Senses and values of each culture are bound to mentality, knowledge, ideology, and cultural traditions of an ethnos. Traditions are the reflection of spirituality. Each culture has its own ethnic and national peculiar features, but their common feature is the need in preservation and improvement of human life, which is the conceptual basis of culture development. Values unite peoples, and destruction of conceptual

basis of the life leads a human and the humankind to death.

The concept "value" is closely related to the concept "value system" introduced in the scientific use by American sociologists W. Thomas and F. Znaniecki [11] in the early XX century. Every person has his own hierarchic system of value references, i.e. value representations, using which he orients himself in the world of values and determines which of them are of certain importance for him. The system of value references of a person is formed based on the value representations existing in certain cultures. In this system, there are final values (the ultimate values and ideals – human life, ecology, beauty, humanism, justice, love, friendship, family, etc.), instrumental values (means and conditions necessary for achieving and preserving the final values), and derivative values (expression of other values that are important only as their symbols). Spiritual values are the ultimate ones for a high culture person; any other values are instrumental or derivative with respect to them. In various cultures, the ones of top priority among them are love, Human being, culture, truth, freedom, labor, family, knowledge, respect for seniors, love for children, interest in arts, and many others.

In this view, education must target solution of the task of cultural self-development of personality, and the Human being and the culture must become the ultimate panhuman values.

Values are developed only based on active involvement in the education process, inclusion in the system of personal value-related orientations. Such goal-oriented extensive activity is impossible without motivation and one's personal emotional attitude to phenomena of culture and art. Based on this, axiological competences associated with value-related references of students are formed.

We understand competences as the ability to apply knowledge, abilities, skills, and personal qualities efficiently in the professional activity. Our definition of the "competence" concept is based on the one by A.V. Khutorsky [13] who believes that it is the extent of assignment of expertise, possession by a person of the respective expertise including his personal attitude to it and to the object of activity.

Competence always manifests itself in unity with the value-related system of a personality, as those are values that motivate its activity. In this view, certain definitions of the "competence" concept emphasize its value-related aspect, as "beside the knowledge, values are absolutely needed, which would structure and hierarchize our skills and goals" [3].

Implementation of the value potential of a polycultural education space can be ensured only by a

competent teacher who knows the basic values of national cultures, freely orients himself in them and acts as their translator (PK-11), is governed by the modern principles of tolerance, dialog, and cooperation in his activity (OK-3), and is ready for careful attitude to cultural traditions (OK-14), outreach activities on bringing the cultural heritage home to schoolchildren [12]. Taking into account these positions among the top priority ones in the integral structure of competences, we need to emphasize the axiological competences, i.e. the competences associated with the value references of the personality of a future teacher, his ability to understand the world around, realize his role in it, be able to select conceptual and purpose targets for his actions and deeds, and take decisions.

The developed model of formation of the value-oriented polycultural personality includes the following elements: theoretical and methodological; goal-determining; content-related; technological; the program methodology element; the criteria-estimating element.

**The theoretical and methodological element.** The theoretical basis of the model consists of the ideas and the provisions substantiating the axiological, culturological, competence-building, and polyartistic approach to education; the concepts of the dialog of cultures and the pedagogical dialog; the theoretical provisions about the pedagogical culture of the Tartar ethnos. **The goal-determining element** is oriented to development of motivation for personal and professional self-improvement, self-determination in culture, training of inspiration to make one's own contribution in the creation of ethno-regional, national, Russia-wide, and universal values. **The content-related element.** The integrated content of pedagogical and culturological disciplines assumes separation of modular blocks ("Pedagogical culturology", "Cultural values and standards", "Cross-cultural communication and the dialog of cultures", "The human and the culture", "The culture of national relations", etc.), which consider problems of sociocultural adaptation of migrants' children, standards and stereotypes of behavior in various cultures, peculiarities and values of ethnic cultures in the pedagogical context, the role of culturological approach in understanding and solving pedagogical problems, etc.

The following is integrated: - **the key concepts** (cultural values and senses, a dialog of cultures, value references of the national culture, polycultural education space, cultural and ethnocultural content of education, ethnic pedagogization of education, cultural standard, cultural self-determination and self-development,

sociocultural concepts of education, and many others); - **the projected polycultural content-related information core** with its content in particular pedagogical and culturological disciplines; - **the structural hierarchical system of values** (final, instrumental, derivative values); - **the modular blocks** enriched with axiological elements and basic values of various cultures oriented to revealing the ground for a dialog of cultures; - **the axiological cross-disciplinary competences.** The whole content-related potential of these courses targets revealing universal values of the spiritual culture, spiritual values of all types of cultures, value-related grounds for a dialog of cultures, understanding of the world through the unity and diversity of cultures. **The technological element** of the model envisages selection of technologies that would ensure digestion of the content of the educational material oriented to formation of a system of values, value references, and axiological competences of a future teacher. These research, problem-developing, practice-oriented projects, among which the special role is played by cross-disciplinary projects ("Value-related and symbolic element of the content of teacher's activity", "The symbolic space and language of the Islamic culture", "The universal and specific content in the nature of values of the West and the East in the modern world", "Islam in the history and the culture of the peoples of Russia", "Peculiar features of displays of values of the Islamic culture in the Povolzhye region) [15; 16]. The main result of the project activity is the practical result, which can be electronic presentations, developments of integrative lessons ("Standards and values of professional pedagogical culture"), scenarios of extramural events for schoolchildren, staged acts "The dialog of cultures of the West and the East"; creation of photo reportages, staging of plays, articles, speeches at scientific and practical conferences of students, holding master classes and international scientific and practical conferences ("Felting as a unique area of folk artistic craft of the polycultural space of Russia", "The technology of manufacturing dolls in ethnic dresses of the peoples of Povolzhye"), video films "The World of the Islamic Culture" [17], video plots, PC software, touristic booklets, tours developed by the students themselves ("Treasures of Kazan Kremlin", "Mosques of Staro-Tarskaya Sloboda"), etc. The work on the project is finalized with a presentation.

Other methods are also widely used: case methods, seminar-compositions, in which general problems of pedagogical and culturological disciplines are considered ("The world of childhood values", "The polycultural didactic potential of the opus by P. Breygel "Children's games", "Reflection

of values in the peculiarities of national cultures", etc.); dispute seminars, binary problem-related lectures ("Topical values of the pedagogical culture in the XXI century, "The world of artistic values of a teacher" etc.); multimedia lectures ("Consonance of Islamic and Christian characters in art"), and round-tables with famous scientists in the Hermitage Kazan Center (e.g., with Professor Rogers who presented his book [18] and M.G. Kramorovsky on the topic of the art of the Islamic world); the method of researcher's portfolio, which trains the ability to work with various sources of information on the subject (with journals like "Voprosy Kulturologii" (Issues of Culturology), "Observatoria Kultur" (Observatory of Cultures), "Pedagogika" (Pedagogy)), Internet sources (e.g. "Parenting by the moral and ethical values of Koran" etc.), programs of the Kultura TV channel ("Vlast fakta" (The power of fact), "Akademia" (Academy), "Absolutny slukh" (Absolute ear), etc.); game-based methods: simulation of the pedagogical process at school, business games, quest games, in the course of which students travel in the polycultural city environment using route maps; costumed retrospective play reconstruction in the real cultural and historical environment (simulating a ball in the house of the Ushkovs in Kazan). **The program methodology element** assumes methodological support of the process of formation of the value-oriented polycultural personality of a future teacher (The Federal State Educational Standard, work programs of culturological and pedagogical disciplines, the program of integrated training modules of these disciplines, methodological study guides and textbooks, control blocks, glossaries, educational videos, including those created by students themselves). **The criteria estimating element** assumes determination of criteria and levels of evaluation of the results of the process of formation of students' value references: "values-goals", "values-means", "values-knowledge", "values-relations", "values-qualities" [4]. The levels describe the degree of displays of the value-related element: low - the one described with the tenuous perception of values; medium - conscious choice of cultural values; high - systematic displays of "values-goals", "values-means", "values-knowledge", "values-relations", "values-qualities" in the professional activity.

As our research has shown, the main **pedagogical conditions** of successful operation of the model of the process of formation of the value-oriented polycultural personality of a future teacher in the course of his professional training are the following ones: - **optimal usage of the integrative axiological potential** of culturological and pedagogical disciplines based on revealing the

endogenous capacity of each of them in order to form the polycultural personality of a future teacher; **structuring the content of the educational material taking into account separation of integrative modular block** enriched with sociocultural and professionally significant elements oriented to development of axiological competences; - **orientation to development of the emotionally sensitive sphere**, experience of the emotional development of the personality, search for axiological grounds that would allow orienting in the polycultural space by means of communicating the art; continuous acquisition of the artistic and cultural heritage and decryption of artistic values; - **permanent application to the original sources**: to pedagogical, philosophic, culturological, and history of art literature, to scientific periodicals including those in foreign languages; - **implementation of creative cross-disciplinary projects** based on the integrative interaction of pedagogical and culturological disciplines; - **creation of a polycultural educating and parenting environment**, which would include classes, library work, lectures at museums, scientific conferences, master classes at gymnasiums and colleges, houses of children's creative work, visits to orphan asylums and to the House of Peoples' Friendship, sports, volunteering, theater and music life, artistic life, and the city and museum space.

Thus, the developed model of formation of the value-oriented polycultural personality through the approach based on cultural competence, its implementation into the pedagogical process as well as development of the set of pedagogical conditions for its efficient functioning will allow improving the process of professional pedagogical training of a future teacher. The training of a new generation of teachers is required who would be the intermediates between the cultures of various peoples and organizers of cross-cultural communication. One of the important tasks in this area is to develop a set of integrative educational courses oriented to comprehensive, integral study of the value-related world views of the East and the West, to study of the culture and traditions of the Tartar people, their art heritage in the context of the world, Russian and Muslim culture, and integration of the culture of Muslim Tartars into the mainstream of the world culture. The first such experience was introduction into the curricula of the Kazan State Pedagogical University of the courses: "Artistic culture of the peoples of Tatarstan", "The history of pedagogy of the Povolzhye peoples", "The history of pedagogy of the Tatar people" and the next important line of education should be the development and teaching at the KFU and other higher education institutions of

the courses: "Basic concepts of the general and regional pedagogical culturology", "Ethnoculturology", "Ethnopedagogy" and polycultural education".

#### **Corresponding Author:**

Dr.Fahrutdinova Guzaliya Zhevdyatovna  
Kazan (Volga region) Federal University  
Kremljovskaya Street, 18, Kazan, 420008, Russian Federation

#### **References**

1. Bagdasaryan, N.G., 2012. Culturology. Moscow: Yurait, pp: 549.
2. Bakhtin, M.M., 1986. To the philosophy of a deed. In the Philosophy and Sociology of Science and Technology (Yearbook 1984-1985). Moscow: Nauka, pp: 80-160.
3. Davidovich, V., 2003. The Fate of Philosophy at the Turn of Millennium. Vestnik Vysshay Shkoly, 3: 4-15.
4. Isaev, I.F., 2004. Professional Pedagogical Culture of a Teacher. Moscow: Akademiya, pp: 208.
5. Krylova, N.B., 2000. Culturology of Education. Moscow: Akademiya, pp: 272.
6. Kagan, M.S., 1997. Philosophical Theory of Value. Saint Petersburg: TOO TK Petropolis, pp: 205.
7. Kruger-Potratz, M., 1994. Interkulturelle Pedagogik. Studienbrief der Fernuniversität Hagen, pp: 156.
8. Ryckman, R.M. and D.M. Houston, 2003. Value Priorities in American and British Female and Male University Students. Journal of Social Psychology, 143(1): 127-138.
9. Seelye, H.N., 1995. Teaching culture: strategies for intercultural communication. Lincolnwood. IL: National Textbook Co, pp: 143.
10. Sociocultural Training of Students of USPO, VPO in the Circumstances of the Russian and European Partnership, 2012. Eds., Mukhametzyanova, G.V. Kazan: Danis IPPO RAO, pp: 124.
11. Thomas, W. and F. Znaniecki, 1918. The Polish Peasant in Europe and America. Boston: The Gorham Press, pp: 526.
12. The Federal State Educational Standard of Higher Professional Education in the Specialty 050100 Pedagogical Education (Bachelor's Degree). Date Views: 15.10.2013 [http://narfu.ru/upload/iblock/8ec/fgos\\_050100.pdf](http://narfu.ru/upload/iblock/8ec/fgos_050100.pdf).
13. Khutorsky, A.V., 2003. Key Competences as an element of Person-oriented Paradigm of Education. Narodnoye Obrazovaniye, 2: 58-64.
14. Solovyova, E.G. and G.Zh. Fakhrutdinova, 2013. The Specificity of Teaching Bachelors in the System of Regional Pedagogical Education: the Culture and Competence-based Approach. Kazanskaya Nauka, 2: 190-193.
15. Piotrovsky, M., 2001. On Islamic Art. St. Petersburg: Slavia, pp: 144.
16. Talbot, R.D., 1975. Islamic Art. London: Thames and Hudson, pp: 288.
17. The World of Islam. Faith. People. Culture, 1976. Eds., Bernard Lewis. London: Thames and Hudson, pp: 360.
18. Rogers, J.M., 1983. Islamic art and design 1500-1700. London: British Museum. Trustees, pp: 167.

7/2/2014