

HPEPA 2019**Humanistic Practice in Education in a Postmodern Age 2019****CROSS-CULTURAL SCHOOL EDUCATIONAL ENVIRONMENT
AS A STRATEGY TO FORM WELL-ROUNDED PUPIL'S
PERSONALITY**

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Abstract

The article focuses on one of the global issues of the XXI century - formation of a well-rounded personality in the multinational and multi-confessional society. The research problem is caused by various interpersonal, interethnic and intercultural conflicts which are mostly subjective. That is why certain strategies of well-rounded personality formation, which is directed to peace development, are elaborated at the international level. Author suggests to use an appropriate environment to form the well-rounded personality effectively and favorably. First of all, the environment should respond to ethnic and cultural needs of our society. The most practically relevant environment to bring up a well-rounded personality is school and education based particularly on the principle of culture reasoning. It is necessary to admit that the model of cross-cultural school educational environment is rather popular. Firstly, it is ethnic and pedagogic and it has just started to form and interfere educational practice, hence its content, practicability, ability to bring particular results and strategic significance are to be described. The article tries to describe cross-cultural educational school environment as a pedagogic strategy to form a well-rounded personality from the point of view of educational process based on maximal development of moral resources of personality. It is obvious that a person cannot have a well-rounded personality without moral resources. Humane and tolerant society as well as harmonious world cannot exist without spirituality and morality.

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Keywords: Cross-cultural environment, strategy, well-rounded personality.



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1. Introduction

The problem of well-rounded personality formation is more popular among scientists. The reason is globalization process, integration and increase of ethnic and cultural factors role determining the whole social activity in social and cultural sphere. On the one hand, this process seems to be harmless, however, deep interference of ethnic cultures creates a united world, states certain standardizations of human life. Foreign ideals penetrating domestic society through social networking erase ethnic borders and change the system of values. It leads to lose of original culture, language and change of mentality. The result of the process is the younger generation facing cultural and historical falsification. Their personalities transform into cultural conflict personality. The search for spiritual satisfaction makes an accent on the problem of adaptation, communication, inability to recognize culture values of your and other peoples and lack of moral ideals and mutually humane harmonious relationships.

2. Problem Statement

Chinese President Hu Jintao (2005) formulated the idea of “well-rounded personality as a basis of harmonious world order formation” (p. 13) during the Asian-African Summit in 2005. During the UN World Summit in the same year Chinese representative developed the concept calling the well-rounded personality a basis of “harmonious world order construction where the solid peace and commonwealth take place” (p. 13). The signing of mutual declaration between People's Republic of China and Russian Federation “about international order in XXI” (Luzyanin, 2009) was a new level for the concept. Conceptual purpose of the declaration is forming a well-rounded personality which aim to "build harmonious world which is able to develop" (Luzyanin, 2009, p. 13).

3. Research Questions

The problem of well-rounded personality formation is more popular among scientists. The reason is globalization process, integration and increase of ethnic and cultural factors role determining the whole social activity in social and cultural sphere. On the one hand, this process seems to be harmless, however, deep interference of ethnic cultures creates a united world, states certain standardizations of human life. Foreign ideals penetrating domestic society through social networking erase ethnic borders and change the system of values. It leads to lose of original culture, language and change of mentality. The result of the process is the younger generation facing cultural and historical falsification. Their personalities transform into cultural conflict personality. The search for spiritual satisfaction makes an accent on the problem of adaptation, communication, inability to recognize culture values of your and other peoples and lack of moral ideals and mutually humane harmonious relationships. The stated trend is also typical for Russian society suffering from spiritual and moral crisis. Its moral values are to be reconsidered from the point of view of cross-cultural educational school environment - which is one of the most important forming stages of our future society: "It is school which should be a center of intellectual potential. The attitude to school as the only and main institute which is obligatory for each Russian citizen, is an indicator of society and state moral condition" (Daniluk, Kondakov, & Tishkov, 2009, p. 2).

4. Purpose of the Study

All what was mentioned above means that the purpose of our research is to describe cross-cultural educational school environment as a strategy of harmoniously developed well-rounded personality of a pupil creating the world as a system of harmonious world order.

The objectives of the research are: firstly, to define the term "cross-cultural educational environment"; secondly, to go over pedagogical components of cross-cultural educational school environment; thirdly, to elaborate the strategy of cross-cultural educational school environment as a basis of well-rounded personality formation (Cherkasova, 2016, p. 939).

5. Research Methods

The article applies the method of theoretical research to detect the problem of a well-rounded personality formation in the global society.

Thus, we should pay attention to the "cross-culture" notion. The word "cross" has English origin and it denotes a geometrical figure consisting of two intersecting lines or bars, usually perpendicular to each other or the appropriate action to make the figure. These meanings can be translated into Russian language. The word "culture" sounds similar in all languages and means, in general, a set of material and spiritual culture of peoples from all over the world. Literal meaning of the word "cross-culture" is "standing at the edge of cultures" (Zak & Zabara, 2018, p. 136) and "intersection of cultures of different nationalities" (Gabdreeva, 2012, p. 145). The logical conclusion is: "cross-culture" is "educational school process based on culture, i.e. the process of introducing cultural heritage of ancestors to a pupil" (Akhmedyanova & Kashapova, 2019, p. 8). Hence, cross-cultural educational school environment should become a strong mechanism of ethnic and cultural translation of spiritual and moral values; it should base on the idea of "crossroad" dialogue of cultures, where the "crossroad" - "cross" is a contact point and intersection of the cultures, where inter-cultural interaction, mutual understanding and respect take place. The result of this kind of interaction is a cultural exchange and cultural experience enrichment. They help a personality to form the idea of peaceful existence in the same social and cultural space of a huge amount of different cultural groups. The existence is based on tolerance, respect, humanism, local, regional and world social values. The person, according to this idea, has moral and legal consciousness, rich inner spiritual world. Doctor of History Shumovskii (2012) notes that

cultural interaction is, first of all, an increased interest of the ethnic groups to each other, increase of knowledge level about different peoples and development of tolerant and respectful attitude to culture and traditions of others. If people agree with the historical and evolution development, cultures integrate peacefully - people recognize the necessity to interact to develop international cultural connections. But if people are not inclined to integrate peacefully, cultures definitely collide. (p.1)

We should note that all the categories mentioned above are general features of a well-rounded personality of a pupil.

Now we should go over general pedagogical components of cross-cultural educational school environment which aim to form a well-rounded personality of a pupil. It should be noted that cross-cultural

educational school environment is initially considered as ethnic pedagogical environment which "include different conditions and opportunities to form and develop the personality. They reflect ethnic peculiarities of living place expressed in people's world-view, behaviour, national traditions, rituals, customs, folklore, holidays, life etc." (Khazhin, 2007, p. 156) which are general potential of spiritual and moral resources. Resources are the potential, reserve which is necessary as a "source of human body activity" (Kondakov, 2005, p. 94). Hence, spiritual and moral resources are important pedagogical components of cross-cultural educational school environment. "Strategy of education development in Russia for the period up to 2025" says: "School educational system should base on spiritual and moral values as main resources of human growth, ... spiritual and moral education of children based on Russian traditional values develops moral feelings of children (feeling of honor, duty, justice, mercy and friendliness); they form morality in behavior including the ability to consciously choose the good; they help to form positive life orientations and plans of children; help children to elaborate certain behaviour models for different difficult situations..." (Solovyov, 1996, p. 93).

Indeed, spirituality and morality are the culture content of the whole mankind. That is why nowadays these categories are relevant to form a well-rounded personality of a pupil. The main content of spiritual and moral development, education and socialization is basic national values. It is the values which we save in cultural and family traditions and then pass them to younger generations. A person relying on these values can persist destructive affects.

Spirituality is an expression of intellectual, moral, aesthetic peculiarities of personality which aim to form veritable human relationships and harmonious social relationships.

What is the content base of spirituality as a main category to solve the problem of well-rounded personality formation of young people?

We should begin with the fact that the word "spirituality" comes from the word "spirit", spirit is reason, mind. Reason and mind are knowledge and certain life experience. Gumnitskii (2011) says that spirit is "the highest element of person's mind. It is characterized by the ability to consciously use general notions in accordance with logic rules, the ability to produce knowledge from the experience" (p. 28). Spirituality is intelligence that provides the right moral choice leading to happiness, to satisfaction of the person's spirituality.

A spiritual person as a criterion of a well-rounded personality, should always look for spirituality and satisfaction of his/her inner world needs by spiritual values. The most significant spiritual values are truth, goodness and beauty. Spirituality enrichment is a constant process of personality formation and its education of higher morality, ability to make good deeds, humane acts and to receive spiritual knowledge, spiritual experience. Hence, spirituality is an inner and morality is an outer personality image. In accordance with metaphysical conception, elaborated by Solovyov (1996),

personality is a moral, but acting force, reflecting the ways to solve person's problems such as interaction of a person and government, morality and government policy, morality and legality, morality and personality. The way to solve these problems is expressed in the statement about the infinity of personality which is, basically, an axiom of his spiritual and moral philosophy. The idea of personality infinity becomes the appropriate definition of the society through the "inner content" of

personality as morally acting force. The conceptual connection of "spiritual person" and "personality as morally acting force" assumes the expression of moral love unity, goodness and life as well as the participation in renovation. It is rather obvious that the "morally acting" person can be a political and peacemaking subject. (p. 52)

Thus, morality is oriented to form the habit to think, feel and act in accordance with the harmony and personal spirituality transferring personal inner spiritual world outside.

It should be noted that appropriate interaction of spirituality and morality is provided by mores. Spiritual person essentially should be the standard of morality by his/her nature. Morality is humanity, intelligence which really should be features of a modern pupil. The highest stage of morality is wisdom. And the most important part of wisdom is moral orientation of pupil's personality. As Seneca wrote: "Firstly learn to be kind and then wise. As it is hard to learn the latter without the former" (Schwartz, 2007, p. 78).

Thus, nowadays cross-cultural educational school environment as pedagogical strategy of well-rounded personality formation of a pupil is oriented to combat lack of spirituality and morality which are the main obstacles to make inner and outer world of a person harmonious. That is why wisdom is necessary. It is formed on profound understanding of sense and purpose of living and bases on moral experience of many generations (Shumovskii, 2012).

We should distinguish general spiritual and moral features which a pupil should form in cross-cultural educational environment:

1. Moral feelings - shame, conscience, duty, faith, hope, responsibility, civic consciousness, patriotism. Thus, psychologists believe that a child which can not feel shame can not be a well-rounded personality as he/she does not live according to his/her conscience. Pedagogues prove that mass media provides lack of shame in the youth: "many of those who head our theatres, pop music, show programs, television, newspapers and journals, work to destroy morality totally" (Valeev, 2003, p. 197).

Conscience is a powerful inner controller connected with the soul condition of a person. It leads a person to make good and kind deeds:

people can be heroes, even geniuses, but if they do not have conscience, their personality may be considered incomplete. Conscience is the main rod of a person's soul and all other human qualities string on it. A person should live in agreement with truth and justice in order for this rod not to rust". (Mineev, 1987, p. 53-54)

Conscience develops the sense of duty and responsibility. The most important duty is the duty of memory, "the memory about those who unknowingly used to teach us wisdom, to live among people and for people, ...they bequeathed their great and selfless love to Motherland, people, future that seemed to be legend...".(Karim, 1999, p. 247)

A moral person cannot be irresponsible. He/She should always be aware of his/her role in Motherland development, in increase of material and spiritual values. Undoubtedly, duty and responsibility develop the feelings toward Motherland expressed in civic consciousness and patriotism. Feelings toward

Motherland is the feeling that unites people together and makes them act according to harmonious order of society development, justice and morality. Karamzin (2013) notes, that "Russia can pass away together with the last patriot; to be a human means to be a patriot".

Patriotism, civic consciousness are based on the covenants of our ancestors and traditions, i.e. on cultural values which reflect morality feelings such as love to Motherland and mankind. Patriotism is the basis of harmonious life of a state itself. Patriotism is expressed in people's faith and hope for a bright future. If the younger generation will have moral feelings, it will be ready to perform a moral feat.

2. Moral behaviour/ feat is the readiness to serve people and Motherland, expression of spiritual judgment, goodwill, humanity. Readiness to serve Motherland is the highest expression of moral feelings such as: duty, responsibility, patriotism. Nowadays it is possible to inculcate moral feeling and behaviour to pupils only during the humane lessons from the point of view of military history, heroism and courage of our ancestors during war periods. Knowledge, recognition and analysis of the victory price, deeds of Russian heroes can form spiritual reasonableness and good will of the younger generation.

Spiritual reasonableness in religious world-view is considered to be a basic natural ability to distinguish good and evil, given by God at world creation and to be inclined to do good deeds, to help people. Spiritual reasonableness and good will are an essential indicator of humanity. It is impossible to make a person become kind and happy, he/she has to realize these notions and find motivation to act voluntary and be a reasonable person. In this case the younger generation should take humanity, i.e. love to people as motivation. If today a teacher forgot about the main humanistic principles of well-rounded personality formation, a modern pupil would be only a knowledgeable person but he would not know the way to introspect and apply them in life as a certain spiritual experience.

The main spiritual experience is harmonious existence and interaction with people in society. A humane person is - when a man wants and knows the way to understand the others, that is moral behaviour, attitude to people. That is why the world should base on friendship of peoples, nations: "The all mankind can exist only on the national basis. If a person does not present any nation, if he/she does not feel his/her belonging to a certain people, does not have their traditions, customs, genotype, if he/she does not care whom he/she wants to be, he/she can not provide the all-mankind idea" (Valeev, 2003). Mustai Karim states that all "that people have been building for their life is the bridge from the present to eternity: the bridge of mutual understanding, bridge of kindness, ... it is impossible to live without the bridge" (Karim, 1999).

3. Moral image is patience, tolerance, mercy, meekness, kindness; decency, justice, nobility, pride; modesty, honor, dignity. We believe that all the notions about the moral image mentioned above can be described by the one word - tolerance as it reflects the highest spirituality.

The problem of moral image of the youth as an expression of spirituality was discussed at Russian Youth Forum in 2010. It was announced that in XXI the problem of tolerance is still global as extremist young movement is always growing as well as aggression, conflicts and crime growth. It is connected with the economy, technique progress and deflection from the national traditional pedagogy.

The "Declaration of principles of tolerance UNESCO" says that "tolerance is harmony in difference (mercy, meekness-kindness; honesty, pride is not vanity, but pride for your country, for the history, for a person; modesty, honor, dignity)" ("Declaration of principles of tolerance UNESCO", 1995). "Tolerant

education is a process that aims to form and develop a well-rounded pupil personality which is supposed to choose his/her Motherland, society, collective, people, work, his/her responsibilities and himself/herself" (Cherkasova, 2016, p. 940). The process of tolerance education takes place directly in school environment, particularly in the cross-cultural environment where the main role is played by teacher who helps "to accept something new, fade away negative emotions, soften the adaptation to the new values" (Valeev, 2003, p. 82).

4. Moral position is the pursuit of inner and outer beauty; constant selfless love for the beautiful; readiness to undergo ordeals and make life better.

Roerich (2004) notes that "Beauty is basis of any combination of elements. We must try to bring beauty and harmony to all our actions. When our thoughts are perfectly balanced, then our behaviour and actions will be harmonious. When our behaviour is harmonious, the higher world vibe - beauty will be expressed through us. The pursuit of the Beauty should become a daily normal attitude to the life and people. And we can express us and our inner world through the pursuit". (p. 32)

6. Findings

The value analysis of spiritual and moral qualities of pupil personality in the social and cultural environment shows: "Practical expression of spiritual and moral personal qualities in society reduce negative processes taking a person away from passions and making him and the society more harmonious" (Bryndin, 2012, p. 76). Here we can define the strategy of the cross-cultural educational school environment as a basis of well-rounded personality formation of a pupil: the cross-cultural educational school environment helps to prepare a pupil spiritually and morally to behave in appropriate way and study and analyse himself and his deeds, "to pursue personal well-being together with the well-being of the whole society". It helps to increase your personal resource condition which is "a crucial factor of society life" (Pugachev, 2013, p. 49).

7. Conclusion

Thus, spirituality and morality as a crucial pedagogical component of cross-cultural educational school environment are the basis of well-rounded personality formation of a pupil from the point of view of ethnic and cultural interaction and exchange which provide certain cultural experience for pupils forming personal qualities such as tolerance, respect, humane inter-cultural relationships. These personal features are the main spiritual and moral qualities of a well-rounded pupil personality elaborated on the basis of value system of Russian Federation peoples, on the basis of historical, national and cultural traditions of an ethnic group. That means that "culture orients a person to different spiritual and moral behaviour norms, harmonious communication and useful activities. It leads the society to legitimization of the relationships providing mutual understanding. The understanding value is connected, as a rule, with the practise of dialogue and search for agreement between people. The value of understanding is explained in culture as a system of dialogue communication norms, a system of norms which lead to search for knowledge" (Orlov, 2014, p. 395). It is obvious that the level of harmonious peace and world order can exist only with spreading of personal harmony by people as a wish to create world spiritually and constantly improve it morally.

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