Abstract

The article covers a conceptual multi-paradigmatic model of educational system for development of civil values of learning youth in a multi-ethnical educational environment of the Russian Federation. The following paradigmatic models represent a multi-paradigmatic one: development of ethnical tolerance of learning youth, socialization of an individual based on application of the imperatives of national values, the concept for development of physical education of ethnophores based on core values of ethno-pedagogics, united by the target strategy and general methodology. Implementation of this model is aimed at upbringing of an integral personality, having ethnical tolerance, ability for inter-cultural reflection, and focused on the application of the means of physical culture in order to form the values and behavioral skills ensuring protection of personal well-being; development of environmental friendliness based on application of environmental imperatives of national values in the life being of the learning youth. As part of this conceptual approach, the civil values are represented by personal concepts: “inter-ethnical tolerance”, “health”, “healthy lifestyle”, “physical culture”, “physical culture of an individual”, “environmental culture”, and “national values”. This resulted in the development of the methodology for the research of social and educational problems of formation of learning youth’s civil values in the process of actualization of national values and the essence of multi-ethnical environment of the Russian Federation based on the determined contradictions and the results at the final stage of the experiment. Innovative technologies relating to formation of civil values of learning youth under conditions of implementation of a multi-paradigmatic model for educational system to form civil values of learning youth have been introduced in the educational process.

Keywords: multi-ethnical educational environment, civil values, national values, ethnical traditions, ethnical tolerance, ethnophore, physical education, multi-paradigmatic model, ethno-pedagogics.

1. Introduction

The relevance of the research problematics is preconditioned by the transformation of the Russian society that affected the educational system and resulted in the need for apprehension of the tendencies of its development, the search of new forms, ways of education and efficient formation of civil values filled with national meanings, cultural invariants in multi-ethnical, multi-cultural social environment – living environment of learning youth.

Solution of this problem envisages the focus of educational establishments of recording of such individual properties of learners as independence, activity, initiative, responsibility, stimulation of their self-development and self-education, readiness for participation in the life of the state. Herewith, special attention should be paid to the formation of civil values with the youth that form the basis for future innovative reforms in the Russian Federation.

Under modern social and cultural conditions, formation of civil values with the growing generation: patriotism and civil responsibility, inter-ethnical tolerance, physical and environmental culture as basic characteristics of an individual become an obligatory condition for preservation of Russian national identity. The process of application of civil values by an individual ensures development of moral and ethical values that will allow Russia to not only exist as an independent state, but to continue its development as an original social and cultural civilization.
Development of a multi-paradigmatic model for the educational system for formation of civil values with the learning youth in a multi-ethnic educational environment of the Russian Federation is aimed at obtaining of the specific result – development of an integral individual as part of implementation of conceptual models of the system for development of ethical tolerance of the learning youth and inter-cultural reflection in a multi-ethnic educational environment; socialization of an individual based on application of environmental imperatives of national values, development of the system for physical education of ethnophores based on basic values of ethno-pedagogics.

Putin V.V. (2013) in his speech at Valday Forum specified strategic and tactical aspects of development of Russia as a multi-national, multi-cultural state: “historical creativity, synthesis of the best national experience and ideas, understanding of our cultural, moral, political traditions from different angles is required with an understanding that it is not something still, given forever, but a living organism. Only than our identity will be based on strong foundation and will be focused on future and not on past. We accumulated unique experience in mutual influence, enhancement, and respect of various cultures. Such multi-culture and multi-ethnicity is present in our historical consciousness, in our spirit, our historical code” (Putin, 2013).

Globalization processes have led to the world's systematic crisis resulting in the collapse of traditional ideas, values, essences and ambitions. Numerous global modern challenges (increased tension in international relations, expansion of terrorism, increased inter-confession discord, etc.) are connected with the collapse of traditional cultural norms and values.

In her research, F.P. Hakunova emphasizes that “current Russian society has almost no objective conditions for formation of tolerance with the youth. This is primarily due to the weakening role of social institutions in the formation of public spirit and patriotism in the content of global views: economic crisis, devaluation of moral values, history, and culture in general (Hakunova, 2012).

Thus, one of the strategic tasks of modern environmental politics is the development of an integral educational system for formation of civil values of learning youth in a multi-cultural educational environment developing cultural competence of learners, including ethno-cultural competence. Ethno-cultural competence envisages readiness for overcoming difficulties in interrelations with the representatives of various ethnic communities.

Civil values in the concept of educational system of educational system for formation of civil values of learning youth in a multi-ethnic educational environment are represented by the following concepts: 'inter-ethnic tolerance', 'health', 'healthy lifestyle', 'physical culture', 'physical culture of an individual', 'environmental culture', 'national values', 'environmental imperatives', 'cultural invariants of a multi-cultural educational environment'.

Research on formation of tolerance with the learners in the context of humanistic development of an individual shows “concurrency of principal constants of humanistic views and components of tolerant consciousness that include: positive attitude to other people; ability to show respect and objective perception of peculiarities and activities of people that belong to other nations and cultures; systematic development and enrichment of cultural experience; acknowledgement of absolute value of each human life” (Hakunova, 2014).

Research on socialization based on application of environmental imperatives of the national multi-cultural educational environment envisages “the search of a new interrelation of traditions and innovations in ethical cultures under conditions of harmonization of a human's attitude to nature. In this case, the precedent of declaration of environmental norms, principles, new behavior stereotypes, customs and traditions compliant with the environmental ethical norms in a multi-cultural environment arises. Establishment of a new lifestyle where an individual chooses a lifeline based on an environmental paradigm is an expected result of environmental socialization. Efficiency of such interrelation of the subjects of a multi-cultural environment envisages establishment of a dialogue of cultures” (Autleva, 2014).

Research on the system of physical education of ethnophores based on basic values of ethno-pedagogics proves dialectic connection of such paradox events as globalization and preservation of ethical identity: “significant difficulties arise in determining of its opposition due to natural movements pertaining to a human forming the basis for the means of physical education. Consequently, physical actions themselves are universal and represent globalized elements of physical culture” (Aslakhanov, 2014).

Functional essence of ethno-cultural identity reflects the tendencies, principles and contradictions of national and cultural, national-territorial and national-state self-regulation, correlates with the state and national construction, implementation of large-scale political projects, considered as the basis for the nation formation.

The level of regional identity, the second element of civil identity, is characterized by a different intensity in various regions of Russia. Particularly, at North Caucasus many citizens of the Russian Federation, including Russians, and the representatives of expatriate communities consider themselves North Caucasians irrespective of their specific ethnical background, i.e. consider themselves as the representatives of the region that is distinguished by specific culture and
mentality.

Russia-wide identity is the highest level of civil identity that is “Russian community common for all citizens of the country, which formation and expansion is ensured by the state at legal, ideological, cultural, moral, and ethical levels” (Kortunov, 2009).

The characteristic features of Russian identity are its “conventionality, conservatism, adherence to canonical values; the basic feature is the Russian identity as a multi-ethnic, multi-cultural, multi-professional, universal “substance” (Astvatsaturova, 2011).

According to V.A. Tishkov, “As part of Russian identity the content of such categories as ‘people’, ‘nation’, ‘national state’ is being developed and transformed” (Tishkov, 2010).

Education potential of people’s national values, specifically their cultural core as a moral invariant in ethno-cultural experience of people is of obvious relevance in solving of such state and social issue as establishment of civil values.

Development of civil awareness of youth and respective behavioral models are the prerequisites for stable development of any society.

Civil values are the principal values of an individual; they determine the direction and essence of a human being. The values envisage the essence of the subject, event and their properties that are required by the people pertaining to certain society and by an individual as the means for satisfaction of their needs and interests, as well as the idea and incentives as a norm, objective and ideal. Value orientation have their own hierarchy, include levels and forms of interrelation of the society and individual in the personality, of internal and external for an individual, understanding of the surrounding world by an individual as well as the essence of a personal “Ego”.

In characterizing a new social and cultural, economic, and political situation in the country, D.I. Feldstein justifies the consequences of such changes in the form of contradictions that changed the child’s life environment. This ‘cultural and historical development environment’ on the one hand leads to ‘mobilization of independence growth’ and, on the other hand, determines the “instability of social, economic, and ideological situation, discrediting of numerous moral values resulting in mass psychological stress influencing the general moral and physical health, thus preconditioning passiveness and indifference of people” (Feldstein, 2010).

Recording of peculiarities of world perception and understanding developed in a specific region and national environment is a determining factor in educational work of teachers and is aimed at self-actualization and self-development of a learner’s personality. Focusing of educational policy on social, cultural and regional peculiarities has an impact on priorities for educational process development in the subjects of the Russian Federation.

In modern Russia, in the spheres of general politics and, specifically in the educational policy, the state order for implementation of an idea of moral education of an individual able to actively participate in political, economic and cultural life of the state was developed. This is directly connected with the issues of the structure of the society, its ethnical and national peculiarities.

It should be also born in mind that each culture includes specific structures of everyday life: specific skills, abilities, characteristic models for behavior and interrelations. It is characterized by its cultural practices, i.e. types of activities in relation to which normative expectations arise. Cultural behavioral model envisaged in ethno-cultural tradition is developed via the lived through events in those types of activities, situations, and contexts. Ethnical identity as a factor of social anthropology remains a significant ‘participant’ in transformation of social and political systems that have an impact on development of an individual as “social and political systems affecting the development of an individual as a ‘social person’. Based on these grounds the concept is implemented in three conceptual models - directions: “Conceptual model for formation of inter-ethnical tolerance of learning youth in multi-ethnical educational environment”, “Conceptual model for socialization of an individual based on environmental imperatives of national values in multi-cultural educational environment”, “Educational concept for development of the system for physical education of ethnophores based on basic values of ethno-pedagogics.”

2. Theoretical Grounds

Scientific problematic of this research consists in theoretical and methodological, and technological justification of approaches to development and implementation of a multi-paradigmatic model for educational system for formation of civil values of learning youth in a multi-ethnic educational environment of the Russian Federation based on actualization of national values imperatives as a condition for preservation of civil cultural environment in Russia.

Implementation of a multi-paradigmatic model preconditions fulfillment of a state order for formation of civil values as a guarantee for preservation of peace and dialogue in a multi-ethnic Russian state.
The relevance of formation of civil values with learning youth in the Russian Federation is justified in the federal normative legal acts: National Doctrine on Education in the Russian Federation till 2025 dd. 4.10.2000, the Concept of National Education Policy of the Russian Federation (2006), the Concept of the Moral Development and Upbringing of a Russian Citizen (2009), the Concept of Multi-cultural Education in Russia (2012), etc. Multi-cultural direction of education is reflected in Federal educational standards regarding elementary, pre-school, general, higher education.

Articles 3, 13, 28, and 41 of the Law of the Russian Federation No. 273-FZ “On Education” dd. 29.12.2012 was used as the normative and legal basis for development of such research; they determine the “main principles of state policy and legal regulation of relations in the sphere of education”; accent is made on the principle of priority of life and health of learners in educational institutions; “humanistic essence of education, priority of an individual’s life and health, rights and freedoms, free development, mutual respect, industry, civil consciousness, patriotism, responsibility, legal culture, environmental friendliness, rational environmental management”; “common educational environment in the territory of the Russian Federation and development of ethno-cultural peculiarities and traditions of people of the Russian Federation under conditions of multi-national states” (cl.3, art.4).

In developing the ideology for this research we were based on the ideas formed in general and theoretical sociology (M. Weber, E. Durkheim, O. Comte, T. Parsons, G. Spencer, P. Sorokin; social ecology (R. Dunlap, E.V. Girusov, D.Zh. Markovich, N.B. Moiseyev, N.F. Reimers, A.D. Ursul).

Multi-paradigmatic approach as a research method used for the development of educational system of formation of environmental values for learners under conditions of multi-ethnical educational environment is based on the principal “theoretical possibility of connection or combination of historically acknowledged methodologies in a common space-time continuum” (Chermit and Autleva, 2014).

A variety of paradigms in development and implementation of educational systems for formation of civil values determines the aggregation of research methods and methodologies for implementation of each paradigmatic model accompanied by the search of integrative ideas, invariant methodological principles for development and transformation of educational environment that ensure unity of an integral multi-paradigmatic model with autonomy of each conceptual model being preserved.

Following the assumption that a multi-paradigmatic approach is a “theoretic and methodological strategy of modern social research”, V.A. Yadov considers it expedient for “combination of various theoretic approaches” that is largely adequate to the new “historical and cultural science stage” (Yadov, 2006).

Kolesnikova I.A. (1999) introduced the notion of “paradigmatic plurality” enabling to “overcome rigid borders of paradigmatic restrictions established in science... Co-existence of various paradigmatic environments does not disturb the integrity of educational reality; moreover, it contributes to its development through the increase of diversity; inter-paradigmatic method of reflecting such plurality serving as a method of cognition, implemented at the level of reflection will be adequate to inhomogeneity of its structure (Kolesnikova, 2003). The author attributes an epistemological function to paradigmatic plurality: inter-paradigmatic reflection lifts all restrictions regarding the ways of understanding of the essence of life developed as part of the considered subject. Herewith, we do not get certain averaged integrative truth but an understanding of the sources of various paradigmatic views.

Under conditions of discreteness of life being, V.S. Bibler considers that the events of numerous, excluding each other forms of cognition, behavior, relations, get to the new level of inter-paradigmatic reflection; this provides opportunity for development of new ways of thinking. He opens up an opportunity to “look into the semantic world through several windows connected with each other; each of such windows presents its text for us” (Bibler, 1989)


3. Methods

Multi-dimensional nature of development of the multi-paradigmatic model for educational system for formation of civil values of learning youth in a multi-ethnical educational environment, inter-disciplinary nature of civil values and personal concepts “ethnic tolerance”, “environmental culture”, “culture of movement in the system of individual physical culture” and specificity of multi-ethnical educational environment resulted in the need for application of complementing each other general scientific, inter-disciplinary research methods: sociologic methods (questionnaire survey, test – questionnaires, questionnaires, expert evaluation and self-inspection); observation methods (direct, indirect and
incorporated observation), including qualimetry methods (quantitative evaluation of the content and results of activity), methods of expert evaluations, diagnostic methods (registration inspections, control tests), methods of mathematic statistics; proprietary methodologies: methodology of value orientations; criteria of comprehension of learners’ needs - K.Ya. Vazin; methodology of inter-personal relations diagnostics by A.Ya. Varg, V.V. Stolin; social and psychological adaptation methodology by Rogers and Diamond, reworked by T.V. Snegiryova; questionnaire by H.D. Eysenck and M. Rokeach

4. Results and Discussions

“Integration in the area of methodology allowing development of inter-disciplinary concepts in the system of pedagogic, sociologic, environmental and other sciences based on their inter-disciplinary integration” (Belyayeva, 2003) is of specific significance in the area of civil values formation based on the national values contained in them. Inter-disciplinary concept of multi-paradigmatic model of educational system for formation of civil values of learning youth envisages several levels of methodological scientific knowledge: development of concepts, ideas, and categories, development of theories, means and methods of perception.

A new general scientific paradigm characterized by V.S. Stepin as post-neoclassical, is applied as a metaparadigm of the educational system concept. Based on the post-neoclassical paradigm, the world appears to be more complex than it was perceived by the philosophy of New Times: it has an “ontological structure; the processes of self-organization and chaotization are constantly interchangeable and comply with the newly discovered synergetic laws; its numerous objects are often of fractal nature” (Stepin, 2005).

The principle of multi-paradigmatics as part of the theory of conceptual modelling of educational system for formation of civil values of learning youth in a multi-ethnical educational environment shall be governed by:

- a multi-paradigmatic model being a type of development of educational system and consisting in a simultaneous modelling of locally dependent conceptual models;
- qualification characteristics and measured parameters of a multi-paradigmatic model represented by its following structural components: target, contextual, technological and evaluation-diagnostic.

4.1 Methodology for development of a multi-paradigmatic model of educational system for formation of civil values of learning youth in a multi-ethnical educational environment.

The methodological vectors in development of a multi-paradigmatic model of educational system for formation of civil values of learning youth in a multi-ethnical educational environment are as follows:

- the system of paradigms is considered as a means of achievement of goals at each stage of education thus ensuring obtaining of an integrative result in the process of implementation of an aggregate of paradigms;
- the structure of each of those paradigmatic models has its own foundation that includes and reflects essential unity of all elements of the total system;
- availability in each of those paradigms for all those basic foundations focused on ethnical, environmental, civil values and ideas, personal self-evaluations and autonomous foundations, although each of the paradigms is in the state of complementarity, leading the educational environment to the integral state;
- each of the paradigms may establish its own space and time vector in a multi-dimensional educational system of civil values formation thus determining the common strategy for its development;
- ignoring one of the paradigmatic models in the content of the general process of civil values formation violates the principle of parity established between comprehension and application of existential experience of people and between the arising social and ethno-cultural problems and practice-related contextual activity of the subjects of multi-ethnical educational environment;
- existence of objective limits of variability in formation of civil values of learning youth in a multi-ethnical educational environment, regulating the state and social task of a common educational environment;
- the essence of description of conceptual multi-paradigmatic model for formation of civil values of learning youth in a multi-ethnical educational environment is described on the basis of the system of methodological approaches allowing to determine educational patterns and their hierarchy.

Synergetic approach. Methodological positions in this research based on synergetic understanding of interrelation of a human, nature and society in a multi-cultural environment, non-linearity, and discontinuity of the process for formation of civil values are characterized specifically by uncertainty where the traditions and innovations, freedom and discipline, norms and stereotypes, prohibitions and permits, etc. are combined in a dynamic balance. Uncertainty is
present in forecasting of the force of impact and interrelation between the subjects and objects, that could result in the “required”.

Traditional model of education developed as part of the European culture is focused on division of knowledge by disciplines; “this model, being mostly enclosed, close to balance, is practically impossible to develop; consequently, it becomes inadequate to the realities of the process of global changes in the world” (Pauling, 1948). Alongside with the above, “today, there is a special need in an integral trans-disciplinary attitude to the world at the level of consciousness of most of the citizens; otherwise, there will be no coherent understanding of global issues in the society and no ways for their solution” (Budanov, 2003). N.N. Moiseyev (1995) underlined productivity of synergetic approach for comprehension of society, expressed an idea that “the methodological heuristics of synergetic methods is as a rule preconditioned by the fact that the “society is almost never in a steady-state condition ...”, the development processes occurring in the society due to their stochastics and continuous chain of bifurcations acquires a non-reversible, unpredictable and a more diverse character” (Moiseyev, 1995).

Culturological approach. S.N. Hessen drew attention to multiple meanings of culture; he paid special attention to its complex structural hierarchy; he attributed cultural synonyms acknowledged in the society, “civilization”, “public spirit”, “education”, to structural elements; he considered the category of “culture” to something more “general and undetermined” (Hessen, 1925).

A.A. Gordiyenko points out that “culture is a form of people’s communication that obtains meaning at the boundary of two countries. One culture is present where there are at least two different cultures. Their co-existence is a constant and tense development, transformation of their unlimited possibilities in the dialogue with other cultures, in answers to their questions, in a new questioning of other forms of cultural existence” (Gordiyenko, 1998).

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In modern reflexive sciences the concept of dialogism by E. Wall, M.M. Bakhtin, V.S. Bibler was widely applied. It was based on the situations in which prevalence of any culture is not possible.

The dialogue of cultures is understood as “conjunction of different meanings (notions, samples) of cultures where the intelligence is focused on mutual understanding, on communication via eras (Bibler V.S.), via space and time ensuring encounter of higher essences of different cultures and ways of their presentations” (Bibler, 1989). This results in intensified shift of meanings via which the development of cultures is carried out.

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Culture in the context of our research, is presented as an aggregate image of practical activity and axiological and meaningful essence of life, complying with certain social, ethnical and educational environment. Their dialogueness is an important characteristic of modern culture in a multi-cultural educational environment, personal life being of all learners.

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Development of a culture of relations between a person and environment should not be limited to narrow frames of educational environment: this culture should include social environments, with social institutes as their subjects (family, culture and entertainment centers, communities, noospheric nature reserves, additional education, mass media, internet, etc.).

Ethnic distinctiveness of cultural models of a human’s behavior represents stable forms of operational experience of ethnors, means and connections of their cultural elements that Laurie S.V. called ‘cultural constants’. The formed the central zone of culture as invariant, immovable core of culture, with its flexible, variable part concentrated around it. Cultural constants constitute the basis for cultural traditions of the population.

Culturological approach. S.N. Hessen drew attention to multiple meanings of culture; he paid special attention to its complex structural hierarchy; he attributed cultural synonyms acknowledged in the society, “civilization”, “public spirit”, “education”, to structural elements; he considered the category of “culture” to something more “general and undetermined” (Hessen, 1925).

Environmental approach. As part of environmental approach, the educational environment is determined in the form of various factors that acquire a complex character of impact on an individual. It should be noted that by the beginning of the 20th century the educational system in Russia was focused mainly on development of a “soviet person” and this policy was ensured through “proper” organization of the environment: forming the team spirit by working with families, with cultural and educational establishments (A.S. Makarenko, V.N. Soroka-Rosinsky). Later, in the 20-30s of the 20th century, in domestic pedagogics the idea of education of an individual by the environment becomes popular (N.I. Iordanskyy, A.G. Kalashnikov, S.T. Shatskiy, V.I. Shulgin). According to S.T. Shatskiy (1980), education should be based on comprehension of factors of the impacting environment, since conflict situations result not only from the lives of children groups but in the surrounding social environment.

Culturological approach. S.N. Hessen drew attention to multiple meanings of culture; he paid special attention to its complex structural hierarchy; he attributed cultural synonyms acknowledged in the society, “civilization”, “public spirit”, “education”, to structural elements; he considered the category of “culture” to something more “general and undetermined” (Hessen, 1925).

Ideological value of this objective (for development of modern educational concepts) was regulated by the idea declared by S.T. Shatskyy, and later implemented by him in practice, is an efficiently operating school in interrelation with family. Indeed, a family is always a significant social agent responsible for establishment of fundamental moral principles, system of value principles for the child's personality.

Culturological approach. S.N. Hessen drew attention to multiple meanings of culture; he paid special attention to its complex structural hierarchy; he attributed cultural synonyms acknowledged in the society, “civilization”, “public spirit”, “education”, to structural elements; he considered the category of “culture” to something more “general and undetermined” (Hessen, 1925).

The concept of S.T. Shatskyy (1980) based on the idea of an individual’s “upbringing” resting upon traditions, customs, norms of micro-environment with other social institutions involved (clubs, social and entertainment institutions, etc.).

Culturological approach. S.N. Hessen drew attention to multiple meanings of culture; he paid special attention to its complex structural hierarchy; he attributed cultural synonyms acknowledged in the society, “civilization”, “public spirit”, “education”, to structural elements; he considered the category of “culture” to something more “general and undetermined” (Hessen, 1925).
Multi-ethnical educational environment as a subjective context for formation of civil values represents a mechanism for preservation of experience in social and individual life of the society, of an individual. In other words, in the system of ethnical, generation, religious attitudes, norms acknowledged by a large community of people, behavior models, conditioning the uniqueness of mentality of people, belonging to different ethnic groups and cultural communities; this mechanism represents axiological aspects of social life of youth.

Resource approach. It is known that the space and time context largely determines ethical norms and in its own way normatively interprets the attitude of a human to nature. The borders of the educational environment as a socialization area depend on its resources having a direct or indirect impact on the personality of a learner. In the process of life being an individual becomes the subject of social environment. The conditions for an individual's social development is the exploration of the subject, event, subjective and information environment, social roles, images, cultural codes justifying formation of social and cultural identity. Under the influence of resource potentials of social environment in the process of formation of civil values an individual acquires independence characterized by narrow and broad contexts of activity. The new aspect of a human's resource potential is connected with an individual's "ethnical traditions", "panhuman and national values", and "civil values". Specific role for functioning and development of resource potentials of educational environment in the process of social development of an individual is given to information resources (A.D. Ursul, I.I. Rodionov, O.V. Kolesnikova). The resource areas, their openness to the environment depends on the condition of an individual's information resources, information and resource areas of civilization. This transition intensifies tension in cultural environment where the cultural area of an individual integrates divisive tendencies – oughtness of cultural norms in ethical code of ethnos and individual, corporate, and collective cultural norms and stereotypes of an individual. Such integration of values leads to coherence of personal innovations thus forming moral imperatives with the personal autonomy being preserved.

Event approach on the one hand characterizes life of an individual from the point of view of it being filled with events that may be determined as "fateful", "bifurcations", in other words, meaningful, changing life, leading to change of views, attitudes, etc. In line with them, there is the so-called 'inter-event' time, i.e. certain determinants, having an impact on formation of such chains as 'cause and effect' or 'goals and means'. On the other hand, event approach reveals potential possibilities of practical activity of an individual where in the system of events significant changes in the life of a human happen, his/her destiny, formation of axiological trends, etc. Consequently, for an individual the Events represent the 'points' that serve as the beginning of a new stage, new step in life.

In modern educational concepts, an event approach takes a special place. Events that have significant meaning for the life of a person are the ones that result in emotional response. A person strives to live through events that have a positive resonance, and conversely, he/she tries to avoid negative Events connected with adverse emotions, feelings, etc. Integrity of event approach to implementation of educational system for formation of civil values is conditioned by the nature of social values, moral potential of environmental, ethical norms, values of personal physical culture in ethnic culture of different populations.

Feldstein D.I. underlined that “in recording internal incentive forces it is feasible to develop an efficient educational system via a specifically assigned activity promoting for further realization by a child of its potential abilities” (Feldstein, 2013). The author also states that personal activity of children, i.e. forms of its demonstration, level of implementation, determining its effectiveness, have to be developed not on the basis of mechanical reproduction of ready samples, but on creative exploration and development. In this sense, in relation to our research, a fundamental importance of the situations construction or Events is determined ensuring creativity of educational process based on cooperation in educational environment.

Development of a multi-paradigmatic model is connected with dialectic integrity of its internal systems based on the method of similarity and difference demonstrating that none of them is self-sufficient since it attracts values and essences from other paradigms. Herewith, different levels of adequacy connected with socio-cultural needs of society and a multidirectional character of an educational process as well as the principal paradigms pertaining to the modern system of education: all of them having general humanistic grounds and points of contact; consequently, they are mutually enriching and appear in the form of interpretation of the principal objective of education – development of an integral individual aiming at actualization of cultural and ethical values, essences, behavioral models of society agreed with the ideas of health preservation, inter-cultural reflection and co-evolution of a human and nature.

Among the results of implementation of a multi-paradigmatic model of educational system for formation of civil
values of learning youth in a multi-ethnical educational environment, we point out the following as personal concepts which development ensures the system of civil values: ethical tolerance, environmental culture, culture of advancement in the system of personal physical culture, and culture of health.

4.2 Development of a concept of multi-paradigmatic model of educational system for formation of civil values of learning youth in a multi-ethnical educational environment in the Russian Federation envisages the following stages:

- determining the directions for research; setting the goals and objectives, justification of the research ideology;
- justification of the research methodology at a general scientific, philosophic and specific-objective levels;
- determining the contradictions, factors preventing from efficient development of this system;
- research on civil values in the system of modern society: conducting large-scale social and pedagogical researches on determining the initial level of civil values with different categories of learning youth (pupils, students);
- research on determining the initial level of ethical tolerance of learning youth;
- research on determining the initial level of environmental socialization of an individual in a multi-cultural educational environment;
- research on ethno-cultural experience and values of ethno-pedagogics as a substantial resource for civil values;
- research on scientific prerequisites for improvement of quality of educational process under conditions of civil values application by the learning youth;
- determining the contingent of respondents, the basis for research on different trends.

4.3 Multi-paradigmatic model of educational system for formation of civil values of learning youth in multi-ethnical educational environment in the Russian Federation

Development of a multi-paradigmatic model of educational system for formation of civil values of learning youth in a multi-ethnical educational environment in the Russian Federation includes the following stages:

- theoretical justification of the concept for multi-paradigmatic model of educational system for formation of civil values of learning youth in multi-ethnical educational environment based on integration of conceptual models for formation of ethical tolerance of learning youth, socialization of an individual on the basis of application of environmental imperatives of national values, educational concept for development of physical education of ethnophores based on basic values of ethno-pedagogics and determination of personal concepts: “ethical tolerance”, “physical culture of an individual”, “environmental culture”, “national values”, “civil values”, “environmental imperatives”;
- development of the methodology for formation of civil values of learning youth in multi-ethnical educational environment at educational institutions;
- pilot application of a multi-paradigmatic model;
- determining efficiency of each trend in the system; determining the level of solution of detected contradictions.

4.4 Pilot application of a multi-paradigmatic model of educational system for formation of civil values of learning youth in a multi-ethnical educational environment

Conducting researches on pilot application of a multi-paradigmatic model of educational system for formation of civil values of learning youth in a multi-cultural educational environment includes the following stages:

4.4.1 Educational model for formation of ethical tolerance of learning youth in a multi-ethnical educational environment

Justification of an educational model for formation of ethical tolerance of learning youth in a multi-ethnical educational environment.

- determining the methodology, content, principles for the development of a model, methods and forms, criteria and indicators of the level of formation of ethical tolerance of learning youth;
- development of a methodology for determination of ethical tolerance of learning youth in a multi-ethnical educational environment;
4.4.2 Educational model for socialization of an individual based on environmental imperatives of national values

Justification of educational model for socialization of an individual based on environmental imperatives of national values:

- determining the methodology, content, principles for development of a model, methods and forms, criteria and indicators of the level of environmental socialization of an individual in the process of application of environmental imperatives, actualized national values of a multi-cultural educational environment;
- development of the model system of environmental socialization of an individual in a multi-cultural educational environment;
- determination of regularities in the organization of the process for environmental socialization of an individual in a multi-cultural educational environment;
- determination of environmental imperatives in an ethno-cultural experience in a multi-cultural educational environment;
- determination of constructs for environmental socialization and means for provision of their interrelation in a multi-cultural educational environment;
- innovative reorganization of educational environment at the stages of actualization, recovery and accumulation of an individual's experience in cooperation with the social and natural environment;
- pilot application of an educational model for socialization of an individual based on environmental imperatives of national values with determination of an initial level of the respondents' environmental socialization.

4.4.3 Educational model for the concept of development of the system of physical education of ethnophores based on principal values of ethno-pedagogics

Justification of an educational model for the concept of development of the system of physical education of ethnophores based on principal values of ethno-pedagogics includes the following stages:

- studying and adjusting inter-personal relations in different forms of physical and sporting activity;
- determining the interrelation between the basic values of ethno-pedagogics for physical education of ethnophores with their individual status, social and psychological position in the society and self-determination in the group;
- determination of the principles and direction of impact of different physical exercises on development of moral, social and other qualities;
- justification of pedagogical conditions for efficient implementation of a developed model for formation of an individual physical culture of ethnophores;
- pilot application of the model educational concept for development of the system of physical education of ethnophores based on the principal values of ethno-pedagogics.

5. Summary

Solving a problem of formation of civil values of learning youth in a multi-ethnical educational environment in the Russian Federation is carried out as part of social demand satisfaction, as a guarantee for preservation of peace and dialogue in a multi-cultural Russian state.

Civil values as a socio-cultural phenomenon are the prerequisites for an individual's civil identity and their application in the process of education gives grounds for development of a civil society in which such categories as 'citizen', 'patriot', 'civil unity' are filled with moral content and values. State policy covers the problems of health preservation, popularization of healthy lifestyle, social and environmental welfare of population being integral.

As part of this approach an innovative trend of research activity within the framework of a modern state strategy for social development in Russia is being implemented: development of an integral individual characterized by ethnical tolerance, environmental and physical culture as a socially and individually significant concepts of civil values of learning youth under conditions of actualization of national values, ethno-cultural experience of a multi-ethnical, multi-cultural educational environment.

The technological approaches and conditions for implementation of a multi-paradigmatic model of educational
system for formation of civil values of learning youth in a multi-ethnical educational environment are as follows:

- establishing educational environment under conditions of actualization of national traditions, customs, values; integrated and unidirectional interrelation of all social institutes with the application of ethno-cultural means and traditions;
- ensuring possibilities for practical participation of learners in modelling of traditions and customs of various populations through the organization of educational Events resulting in public resonance among the subjects of a multi-ethnical educational environment;
- involving public, student, military and patriotic organizations, communities for historic reconstruction.

Multi-paradigmatic model of educational system for formation of civil values of learning youth includes conceptual directions: educational concept for formation of ethnical tolerance with learning youth in a multi-ethnical educational environment; educational concept for development of the system of physical education of ethnophores based on principal values of ethno-pedagogics; educational concept for socialization of an individual based on environmental imperatives of national values in the context of integration tendencies in a multi-cultural, socially differentiated Russian society.

6. Conclusions

As a result of the research we:

1. Established the methodology for research of social and educational problems of formation of civil values with learning youth based on actualization of national values and meanings of a multi-ethnical environment in the Russian Federation;
2. Determined directions for the research; objectives and tasks; justified the ideology of the research;
3. Determined contradictions, factors preventing efficient development of an educational system;
4. Studied civil values of youth: conducted socio-educational researches on determination of initial level of civil values with various categories of learning youth (pupils, students);
5. Fulfilled the final stage of research on all directions of a multi-paradigmatic model aimed at determination of the initial level of civil values of learning youth;
6. Determined educational potential of ethno-cultural experience of a multi-ethnical educational environment;
7. Developed innovative technologies for formation of civil values with learning youth;
8. Theoretically justified the concepts for formation of civil values with learning youth: concept for development of ethnical tolerance with learning youth, concept for socialization of an individual based on application of national values imperatives, concept for development of physical education of ethnophores based on basic values of ethno-pedagogics;
9. Developed a scientifically justified reproducible multi-paradigmatic model of educational system for formation of civil values of learning youth in a multi-ethnical educational environment in the Russian Federation.

The objectives for further researches may be as follows:

- developing moral and value orientations in a multi-cultural educational environment;
- studying the dynamics of development of inter-ethnical relations in modern educational environment based on socio-psychological monitoring;
- developing innovative technologies for formation of inter-ethnical tolerance of learners and practical implementation of such technologies in educational activity of multi-national educational institutions;
- developing a multi-paradigmatic model of environmental socialization of an individual in a multi-cultural educational environment based on pragmatic, existential, resonance and synergetic methodology.

References


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