PHILOSOPHY OF POLY-ETHNIC CULTURE SELF-ORGANIZATION BY MEANS OF SOCIO-CULTURAL ACTIVITY

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ABSTRACT: The purpose of the present paper is to examine the potential of socio-cultural activity in the development of a multiethnic culture and propose theoretical ways for the effective realization of this potential in modern general education institutions on the basis of the methodology of complex systems self-organization. Hypothetically, the development of the possible synergetic approach to the understanding of complex socio-cultural phenomena, the diverse forms and creative renewal of synergetics, its sustainable dynamics and development surges, as well as the socio-cultural activity of man, will have the character of a mobile multilayered shell of hypotheses, philosophical and methodological arguments, constructed within various distance around the core of synergetics. Thus, socio-cultural systems, including poly-ethnic cultural ones, are non-linear, open systems and environments (supersystems). This determines the diversity of self-organizing forms in cultural evolution, the development of the poly-ethnic personality and its humanization in the global world.

Keywords: self-organization philosophy, poly-ethnic culture, socio-cultural activity, synergetic culturology, evolutionary selection, pedagogy.

INTRODUCTION

The relevance of the presented research topic is determined not only by purely theoretical interests, but also by real practical demands. The second half of the 20thcentury and the first decades of the 21st century are characterized by unprecedented dynamism with inherent contradictory tendencies. First of all, the disintegration of the USSR and the countries of so-called Eastern Bloc headed by the Soviet Union took place. This period is characterized by a tendency to modernize the states of a traditional type, for some of which (mostly theocratic states) this modernization is a threat to their national and state identity. In the second half of the 20th century, according to a number of Western theorists, there started a transition from the post-industrial to the information society, which also brought about cardinal changes in the internal arrangements of sovereign states and in interstate relations. Since that

time, the process that has become known as globalization has intensified. Against the backdrop of these processes, international terrorism has emerged with religious fundamentalism serving as its ideological basis. To this, the aggravation of various kinds of global crises [1], including the ones in the ethnic-national sphere, should be added.

The modern world community is a complex system that includes more than two thousand ethnic groups that currently reside in more than two hundred and twenty states. This means that almost all modern states are poly-ethnic. In Kazakhstan, for example, according to data as of December 1, 2017, the ethnic group of Kazakhs is 66.48%. Other major ethnic groups inhabiting the country are Russians (20.61%), Uzbeks (3.11%), Ukrainians (1.64 %), Uighurs (1.45%), Tatars (1.5%) and others. Due to historical conditions, Kazakhstan is multinational and has representatives of about 140 ethnic communities in it. Russia is no exception, with representatives of about 160 nationalities, including 81% of Russians, about 4% of Tatars, 3% of Ukrainians, etc.

In the world community, among poly-ethnic states are Australia, the USA, Canada, the European Union and others. In the era of globalization, when the isolated existence of ethnic communities is becoming impossible, in all countries of the world there has emerged a need for the education of poly-ethnic cultural competence, the basis for the poly-ethnic culture of the younger generation [2]. A characteristic feature of the modern world is the mutual penetration of cultures, which makes urgent the problem of the multiethnic culture development, first of all, of the younger generation, able to live in the context of world culture, adopting universal values and harmoniously combining them in their life with the national ones [3]. However, the processes of civilized mutual enrichment are far from being constant, interethnic contradictions and even conflicts at all levels of the modern society still exist.

General education institutions, as micro models of society, reflect all the existing social processes, including the level of interethnic relations. The resolution of contradictions in the pedagogical environment due to mutual complementation, a compromise combining the features of the former opposites (the synergetic principle of complementarity) makes it possible to fundamentally change the educational and extra-curricular space. For example, today the monologue of the teacher gives way to a semantic dialogue, interaction, partnership, an orientation to the real freedom of the developing personality - to everything that develops humaneness in a person. The teacher does not "present" knowledge in a form that is ready for understanding, but gives it the context of discovery, thanks to a specially designed description, ... the application of pedagogical cues [4], including a rich arsenal of socio-cultural tools.

Disclosure of objectively existing contradictions, revealed in the process of studying the practice and preliminary analysis of the problem, has made it possible to formulate the essence of these contradictions in the following dimensions:

–   social-pedagogical: the contradiction between the demand of the state and society for the development of the personal qualities of schoolchildren, providing an understanding of the foundations of one's own and other cultures, the ability to live in a multinational environment and the lack of specialists ready to carry out this task at the present level; between the deficit (perceived by the teachers) of traditional pedagogical practices of the development of poly-ethnic culture of schoolchildren and the insufficient use of the potential of socio-cultural activity;

–   scientific and practical: the contradiction between the existing research in the field of socio-cultural activity and the degree of adaptation of most means of socio-

cultural activity to the specifics of the students, the process and the conditions for the development of their poly-ethnic culture;

– scientific and methodological: the contradiction between the need to create pedagogical systems that promote the development of poly-ethnic culture of schoolchildren through socio-cultural activity and the lack of such in the traditional system of education in general education institutions.

The resolution of the above contradictions presupposes a special theoretical study of socio-cultural activity potential in the development of the poly-ethnic culture of schoolchildren. It also implies the development of a system that enables the schoolchildren to effectively realize this potential in the conditions of modern general education institutions on the basis of the methodology of complex systems' self-organization. Based on the results of the analysis, it is necessary to extend this research to the full potential of the development of a poly-ethnic culture as a whole. The most important theoretical proposition of research is that the development of culture and the socio-cultural processes in the pedagogical space are typical manifestations of self-organization. The second proposition is that both sociology and culturology together with pedagogy and synergetics are interdisciplinary sciences by definition, have the same methodology and reflect an equal level of complexity of the subjects of research. The objects, their components and processes studied by these disciplines are characterized by multivariance, nonlinearity, irreversibility, chaotization and cooperative effects. Therefore, on the one hand, philosophical, historical and cultural ideas about the system of signs and symbols, images and regulators, samples and works of culture that determine the processes of socio-cultural transmission, behavior and pedagogical activity, should receive a synergetic interpretation. On the other hand, the research task is to reveal the socio-cultural and pedagogical significance of the fundamental concepts, principles and methods of synergetics, their mutual relations, the heuristic, social and humanitarian potential of synergetics.

To date, synergetics as a common evolutionary idea and interdisciplinary approach has manifested itself in two aspects: natural-science and socio-humanitarian. At the same time in recent years, the social, philosophical and socio-cultural aspects of synergetics have developed in three interrelated directions. One of them is the formulation of new philosophical ideas about time and determinism, thinking and cognition, complexity, non-equilibrium and nonlinearity. The second direction is the application of general ideas of synergetics in new humanitarian fields–political science, theoretical history, psychology, pedagogy, economics, etc. And the third is the analysis of social problems using the methods of natural sciences on the basis of the synthesis of humanitarian and natural-science approaches. The present paper uses the second of these directions. As the methodological basis of the research, the ideas and methods of modern systemology, philosophical and pedagogical synergetics and structural epistemology in the unity of its generative, style and paradigmatic components, as well as self-identification, pragmatic and heuristic functions have been adopted.

The great Kazakh educator and humanist Shoqan Walikhanov should be considered a pioneer of practical integration, dialogue and synthesis of cultures. However, despite the positive effect of the processes of uniting cultures and intensifying their development, he pointed out the grave dangers of these processes. For many years the problem of the crisis and the conflict nature of the modern processes of intercultural interactions has been studied and is currently dealt with by Doctor of Philosophy A.A.

Nysanbaev. As he noted, dialogue is becoming a problem at the stage of globalization. The reason for this situation is the expansion and complication of the modern world, which has reached the stage of development (with periodical surges of conflicts), when the problem that has arisen in one sphere of life or in one region inevitably expands into other spheres and regions. Through a dialogue between the cultures of the West and the culture of the East in his nomadic form, A. Nysanbaev has come to an understanding of culture as an embodiment of the unity of the human spirit, the source of the future cultural unity in diversity. These and other problems are covered in his fundamental work "The Philosophy of Mutual Understanding."

In general terms, a major contribution to the solution of problems of interaction and mutual influence of cultures has been made in the studies of well-known Kazakhstan and Russian scholars: M.M. Bakhtin, V.S. Bibler, V.K. Kantor, D.Sh. Kshibekova, B.G. Nurzhanova, G.S. Pomerants and others. The problem of mutual influence of cultures of the East and West at a general level was covered by S.S. Averintsev, S.A. Ayazbekova, B.G. Nurzhanov, T.Kh. Gabitov, A.A. Khamidov. In this respect, worthy of note are the works of the such authors as S.A. Arutyunov "Peoples and Cultures: Development and Interaction", N.M. Kurmanbaeva "Culture of East and West: problems of integration".

It should also be noted that Kazakhstan's philosophical and culturological thought is represented by notable studies of such authors as Garifolla Esim, A.B. Nauryzbaeva, N.Zh. Baitenova, M.S. Orynbekov, M.Sh. Hasanov. The specifics of interethnic dialogue, conflicts and the search for ways to resolve them were dealt with, for example, by N.Zh. Baytenova and K. Zhaishibekova. Gulnar Nasilina drew attention to the interaction of cultures as a source of their development. As for sociological research, first of all, of undoubted interest is the fundamental collection of articles on the issue "Conflicts: theory and practice of resolution" [Almaty, 2002, in 3 vols. General Editorial Board: E.I. Stepanov, E.Yu. Sadovskaya, I.Yu. Chuprynina]. An integral approach to culture is in the focus of the studies of K. Hirtz, such as, for example, "The influence of the concept of culture on the concept of man" and some others. One of the topical survey works on interethnic relations that have developed at the regional level in Kazakhstan is the collective monograph "Actual problems of interethnic relations: the current state and prospects (based on the materials of the Kostanay region)" [5].

The philosophical and cultural paradigms of the problem under study are covered in the works of N.A. Berdyaev, S.N. Ikonnikova, M.S. Kagan, A. Ya. Flier, et al. The psychological and pedagogical concepts of the upbringing and development of personality are studied in the works of B.G. Ananyeva , L.V. Vygotsky, A.N. Leontiev, A.V. Petrovsky, et al. Aspects of the dialogue in education are revealed by M.M. Bakhtin, V.S. Biblerei, et al. System-activity approach is used in the works of V.G. Afanasyeva, Yu. K. Babansky, I.V. Blauberg, E.V. Bondarevskaya, V.I. Zagvyazinsky, V.V. Krayevsky, A.N. Leontiev, B. F Lomov, V.N. Sadovsky, N.E. Shchurkova, E. G. Yudin, et al. Ethnic-pedagogical approach is used by N.M. Borytko, B.S. Gershunsky, L.N. Kogan, G.P. Shchedrovitsky, L.P. Bueva, M.A. Galaguzova, A. Ya. Zhurkina, N.A. Kargapoltseva, I.A. Kolesnikova, R.A. Litvak, A.V. Mudrik, S.V. Saltseva, V.K. Shapovalova, et al. Humanistic approach is in the focus of studies of K.A. Abulkhanov-Slavskaya, A.V. Kiriakova, D.I. Feldstein, et al.

Examples of philosophical, sociological and psychological-pedagogical representations of scientists, revealing various aspects of the process of the development of poly-ethnic culture are: the theory of cultural unification of N. K. Roerich, the concept of cultural interaction of M.Bakhtin; the theory of interaction between the national and

the public in the pedagogy of P.F.Kapterev; the principle of human renewal through the means of popular pedagogy of V.A.Sukhomlinsky; theory of education on the basis of ethno-pedagogical traditions of Yu. V. Bromley and G.N. Volkov; principles of interethnic cultural transmissionof E.A. Bagramov and Z.I. Ravkin; a study of the national-psychological characteristics of L.S. Vygotsky, A.A.Potebnya; research in the field of cultivating of national identity and interethnic tolerance (N.B. Krylova, A.G. Asmolov, G.U. Soldatova, I.S. Kon, Z.T. Gasanov, et al.); the possibilities of using various educational means for the purpose of developing a poly-ethnic culture of schoolchildren in the works of V.S. Kukushin, T.V. Poshtareva, N.N. Podobed, M.S. Yunusova, et al.

Materials on the problems of ethnic groups are accumulated by ethnology, in the studies of Yu. V. Bromley, F.F. Bolonev, G.N. Volkov, I.S. Kon, S.V. Lurie, et al. Significant for the present research were the works on the study of multicultural education problems by G.D. Dmitriev, the formation of the culture of interethnic communication by Z.G.Gasanov, the formation of the culture of the world by Z.K. Shnikendorff, works on pedagogy and psychology of non-violence by A.G. Kozlova, V.G. Maralov, V.A. Sitarov,et al.; the concept of multicultural education of T.I. Baklanova, T. Ya. Shpikalova, U.S. Borisova; the concept of polyethnic education of V.V. Makaeva, Z.A. Malkova, L. L. Suprunova, et al. Conceptual ideas of the development and implementation of pedagogically oriented socio-cultural technologies (A.I. Arnoldov, L.A. Belyaeva, M.A. Belyaeva, A.D. Zharkov, T.G.Kiseleva, Yu. D. Krasilnikov, N.N. Yaroshenko, et al.) are no less important for the current study.

The paper uses conceptual ideas of social synergetics and the theory of complex systems, which are presented in the works of K.Mainzer, H.Haken, G.Nicolis, I.Prigogine, E.N. Knyazeva and S.P. Kurdyumova, G.G. Malinetsky, V.P. Bransky, E.V. Lanko, R.G. Barantsev, E.A. Sosnin and B.N. Poizner, M.S. Kagan, S.P. Kapitsa, A.A. Samarsky and A.P. Mikhailov, I.I. Ashmarin, as well as forecasts of the future presented in the works of N.Goodman, D.S. Montgomery and L.A.Jonhston, B. Abraham and J.Ledolter, S.Makridakisand S.C.Wheelwright, Y.A.Kravtsov.

Among the problems discussed in the pedagogical field, modern developments show interesting aspects of the poly-ethnic problem within the subject of the study itself. For example, the article by Finnish researchers Heidi Layne, Fred Dervin, and Rita Johnson Longfor titled "Success and Multiculturalism in Finnish Schools" (2018) [6], on the basis of the critical methodology of the theory of race and the reflexive constructivist approach, describes the history of academic and social success of children-immigrants in the implementation of the policy of multiculturalism in Finnish schools. The article is aimed at broadening the boundaries of understanding this phenomenon in the system of state and public structures in Finland that support these trends in education. However, as we know, the policy of multiculturalism has shown its ambiguous sides in Europe and turned out to be dependent, for example, on the disposition of political forces, the attitude of the authorities, and the constituency.

In Georgina Tsolidis' article "Australian Multicultural Education: Revisiting and Resuscitating" [7], the same problem of multiculturalism is studied, but in Australian society, which considers itself successful in what concerns poly-ethnicity, which is directly related to the country's historical dependence on immigration as a source population growth and social unity. The author studies the issue in connection with global imperatives, which lead to shifts of emphasis in politics, values, and citizenship. The problem is also connected with the complex ethnic structure of the Australian education system, which includes Islamic, Jewish, Greek Orthodox, and Catholic schools,

both state and non-state. When solving such a complex problem it is important to make the right choice of the most complex analysis tools that can reflect the complex structure of the educational system and the significant changes taking place in it.

Another researcher, Rezida N. Safina, in an attempt to find acceptable mechanisms and measures aimed at improving the educational process, offers a pedagogical model of tolerance of students in multi-ethnic schools in her article "The Formation of Students' Tolerance in a Multi-Ethnic School" (2016) [8]. As a leading approach to the study of this problem, an integrative approach is taken as the basis, which means the integration of the values of national cultures into the school curriculum and the work of educational institutions. This can be achieved if the strategic line is followed, which is created by a methodological approach that is adequate to modern challenges of a complex world.

All the research approaches discussed above, included in the systemic integrity of the thesaurus of culture, lead to the formulation of a more general problem based on the fundamental concepts, principles and methods of socio-synergetics successfully applied in solving the most complex social problems. Therefore, putting aside the question of a detailed analysis of the views and conclusions of specialists within the proposed discussions and polemics, let us turn to the question of the essence of the philosophy of socio-cultural activity self-organization in the development of a multiethnic culture and the content of these concepts.

RESULTS

The purpose of the research is to theoretically substantiate the system of the development of poly-ethnic culture by means of socio-cultural activity on the basis of the heuristic and socio-humanitarian potential of the fundamental concepts, principles and methods of synergetics. The subject of the research is the process of the development of poly-ethnic culture (by the example of schoolchildren) by means of socio-cultural activity. The research hypothesis that will be tested is: the process of developing a poly-ethnic culture through socio-cultural activity will be carried out purposefully and effectively if:

1) the process of poly-ethnic culture development is included in an integral system of the evolution of the culture itself and its interpretations; comprehending and experiencing historical invariance, as well as the universal and everyday diversity of culture, and the cultural analysis and synthesis proper are impossible without the adequate methodology, sophistication and accuracy. At the same time, the phenomenon and effect of personal knowledge [9], emotionally involved in the subject of research, is of particular importance;

2) Socio-cultural activity is considered as the major means of developing a multi-ethnic culture, capable of forming a space of life and ensuring the organization of joint activity on the principles of dialogue and cooperation;

3) The system of poly-ethnic culture development by means of socio-cultural activity functions on the basis of synergistic, system-activity approaches.

In order to understand the process of poly-ethnic culture development in general, it is necessary to study the integral system of the evolution of the culture itself and its interpretations. "The philosophy of culture begins with the assumption that the world of human culture is not a simple aggregate of incoherent and isolated facts," wrote E.

Kassirer. "It seeks to understand these facts as a system, as an organic whole ... The facts here are reduced to forms, and the forms themselves, by hypothesis, have an inner unity ... The unity [of man and culture] is understood as functional ... Such a unity not only recognizes, but even requires diversity and differences in the constituent parts "[10, p.121]. Only in this way it will be possible to remove "the demarcation lines within the world cultural space - the boundaries between mass and elitist cultures, between subcultures, interethnic cultural boundaries" [11, p.179], according to I.I. Ashmarin. His desire to "explain and / or predict" empirical facts and processes through themselves or through "common sense" is just the first step to the culturological truth. The general proposition that "for reasons of common sense, different approaches may be appropriate" to the different aspects of research on the object of culture seems to be doubtful [11, p. 180]. In fact, this is possible only for the aspect of studies of the cultural evolution, which is limited by the question What is the process of development? The next question, why does it take place, obviously goes beyond the level of phenomenology. To answer the second question, it is necessary to disclose the internal mechanism of evolution, to penetrate into its directly unobservable essence. As a methodological tool, it is necessary to take into account the fundamental principle of the general evolutionary theory - the selection principle. And in this case, it will be essential to find answers to three types of questions:

1) What is the process of the generation of new cultural patterns that make up a multitude of options for selection? How does this set emerge? What is the nature of its elements? What determines the set of possible ways for further development?
2) What is the reason behind the acts of selection? What is the role of internal interaction between the elements of the system in the act of selection?
3) What are the factors of selection? Do selection principles depend on the pre-selection factors and external rules?

In the general case, V.P. Bransky, suggested to call these three groups a thesaurus ("treasury" containing a full set of patterns), a detector (carrying out individual and "batch" selection) and a selector (making an unambiguous choice) [12, p.115]. Thus, in evolutionary selection, "the combination of a thesaurus, a detector and a selector is mandatory" [12, p. 117]. It will be necessary to carry out a specific projection of these and other principles, factors and mechanisms of self-organization in the evolution of culture. However, it is necessary to consider an argument against the parallels between the field of culture and the evolutionary selection (in Darwinian interpretation).

As S.S. Neretin and A.P. Ogurtsov note, "For Mandelstam, it is unacceptable to apply the Darwinian theory of evolution to the culture. The Darwinian approach implies that certain evolving components or series are identified, and then a social selection of innovative options is carried out. In his article "On the Nature of the Word" (1922), Mandelstam noted the vicious infinity of evolutionary theory, which is especially dangerous for literature, while ... "progressism, in his words, is simply murderous for understanding both literature and culture" [12, p. 21-22]. In Mandelstam's own idea and metaphor of the "embryonic field of culture", the emphasis is not on individual cultural "components" or "ranks," but on the general order and direction of cultural processes. For Mandelstam, "the approach to culture as an integral system within which there are "power centers", or "nuclei", which pull together all the potentials of cultural creativity and direct the development of culture," is important [13, p.21].

Mandelstam's idea of the "embryonic field of culture" has a profound meaning, "since it focuses on the identification and comprehension of the integrity of cultural forms, their functional connections and nonequilibrium fluctuations in the course of their development to their acme" [13, p.22]. (Acme is the key word of the poetic school of acmeism, expressing the highest stage of development and concentration of the spiritual abilities of man). From the above statements one can see that objections to the selection principle (in its "Darwinian" representation) are removed in the extended (generalized) evolutionary approach, in which the quasi-stationary linearity of the components of culture is replaced by a nonlinear instability including bifurcations (branching), fluctuations (randomness), "power centers" (attractors) and system (field) integrity, that is, everything that is capable of introducing a synergistic expansion of the method of culturology into the study of culture.

Emphasizing the problem of methodology in general, V.P. Bransky rightly argues that "the theory of self-organization on the basis of selection provides an exhaustive explanation of all ... phenomenological features of development (complexity, diversity, adaptation)" [12, p.119]. Socio-cultural thesaurus (a set of possible patterns of culture and the creativity of the new ones, etc.) is created by self-organizing mechanisms (technologies) of hierarchization, branching and positive feedback. The special feature of the socio-cultural detector is that its function is ultimately performed by the struggle (interaction) of various (including alternative) ideals from the point of view of their mass attractiveness ("attractiveness") for the purposes of transformations. In culture, this struggle is clearly manifested as a struggle for the expression of the new and for self-expression. The role of a socio-cultural selector is usually played by this or that well-known principle, which serves as a benchmark for the supporters of ideals (intransigence, compromise, neutralization, convergence) in their struggle.

All this gives a methodologically verified direction of solving one of the most difficult problems of the philosophy of culture - the problem of historical continuity and evolution (development, progress) of culture. We should agree with V.P. Bransky's scientific-methodological (interdisciplinary) generalization: "social synergetics appears before us as a new scientific discipline, which could just as well be called synergetic culturology, and, possibly, synergetic sociology" [12, p.127]. In general, the thesaurus (historical set of concepts) of culturology is formed from three types of structures of premises, events and facts of culture: sources of cultural evolution, factors of cultural evolution and cultural meanings. The everyday historical acts and cycles of self-organization and evolution of culture unfold in the corresponding multi-dimensional "phase space" (see the diagram).

▸

FACTORS OF CULTURAL EVOLUTION:

* INHERITED TRADITIONS (GAME traditions included)

* TEACHING, EDUCATION

* DIVISION OF LABOUR

SOURCES OF CULTURAL EVOLUTION:

* MIMICKING (imitation, instincts)   **CULTURAL NOTIONS:**

* EYE-OPENING (guess,   * RESPECT OF HUMAN LIFE, CELEBRATION

overcoming stereotypes, talent, genius)   * DOMESTICATING, CULTIVATING

* REASON (nomination, symbolizing, logic,   * SPIRITUALIZATION OF THE WORLD

creativity, intellectual rent)   (adding new meanings, spiritual development)
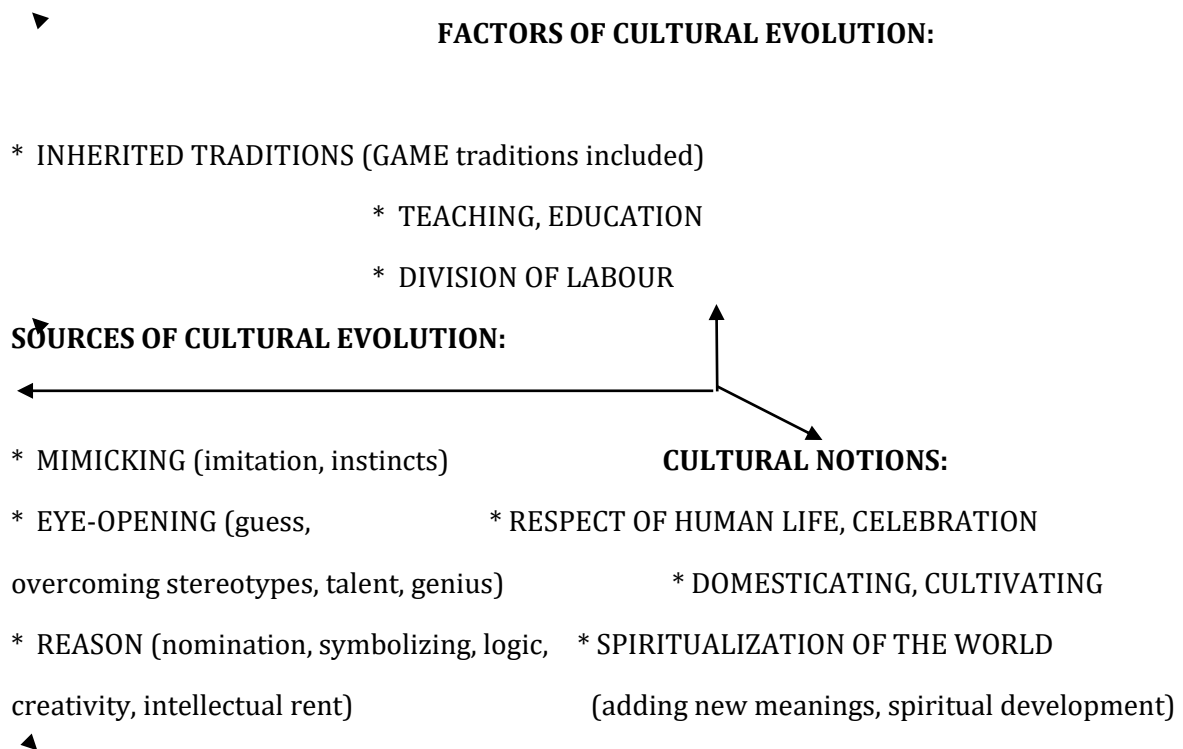◂

Fig.1. Prerequisites and components of the process of cultural evolution

The search for the universal meaning of culture, indeed, must begin with its sources. In the end, the diversity of self-organizational forms in the evolution of culture, the richness of the results of the cultural "work" of man as "an attempt to organize the feelings, desires and reflections" having "their own content and significance" (E. Kassirer), "language, myth, religion, art, science, history ... are not isolated, random creations. They are interwoven with a common link. ... The basic function of speech, myth, art, religion, must be searched for in their innumerable forms and expressions and, ultimately, must be traced down to their source " [10, p.99]. It is noteworthy that the "internal" triads that represent the source structures, the factors of cultural evolution and cultural meanings are isomorphic to each other, which confirms the systemic integrity of the cultural thesaurus. Socio-cultural activity, according to the above diagram, is an important means of formation, development and socialization of the individual through the optimization of the surrounding socio-cultural environment. The present paper investigates this type of activity, which requires the definition and implementation of a system of pedagogical conditions that increase the success of the process being studied. The process of functioning of socio-cultural activity is presented by researchers, including V.M. Chernyshova, as the interaction of two tendencies: socialization and individualization, which imply the appropriation of the social essence by the individual and the acquisition of an individual way of life, due to which the individual has the opportunity to develop [14]. At present, the concept of socio-cultural activity, given by Yu.D. Krasilnikov ("Social and cultural activity is a person-centered educational activity aimed at the comprehensive disclosure of the person's spiritual potential") is being reinterpreted, refined, and enriched through the links with various sciences, pedagogy in the first place [15]. Analysis of the concept of socio-cultural activity, available in the

scientific literature, makes it possible to divide the existing approaches to its definition into the following groups where socio-cultural activity is understood as:

- a way of social inheritance of culture from generation to generation, from subject to subject;

- an activity serving the interests and needs of the individual and social groups aimed at the development of their abilities and being integrated into culture;

- a special role in social processes;

- complex definitions of socio-cultural activity aimed at a more comprehensive coverage of its characteristic features.

People working in the socio-cultural sphere and representatives of various scientific schools have unanimously recognized that social and cultural activity is the interaction of people in the creation, assimilation, preservation and dissemination of socially significant cultural values in the course of which their spiritual interests are upheld and cultivated, the person and the surrounding his world is improved [16]. The present study uses the definition of N.N. Yaroshenko: "Social and cultural activity should be understood as a set of pedagogical technologies that ensure the transformation of cultural values into the regulations of social interaction, and also technologically define socializing educational processes" [17]. This definition was chosen on the basis of the position of lawful use in the socio-cultural activity of the entire range of educational tools, forms, methods that contribute to the formation of a personality that is adequate to the requirements of society, taking into account the specificity of a particular industry.

Researchers T.G. Kiseleva, Yu. D. Krasilnikov [15], Yu. A. Streltsov, B.G. Mosalev [18], V. Ya. Surtaev [19], et al. point to the special nature of the impact of socio-cultural activity on the development of the world outlook and values of the individual. Following the line of reasoning of L.A. Belyaeva and M.A. Belyaeva, socio-cultural activity is a kind of pedagogical activity and possesses its characteristics, being an organized form of interpersonal communication, within which socially inheritance and socio-cultural reproduction and development of a person are purposefully carried out [20]. Summarizing the above, following the statements of R.R. Kasimov, it is possible to conclude that the essence of socio-cultural activity consists in the development of man as a subject of culture and social relations in the socio-cultural space of the institutions of human socialization (institutions of culture, education and entertainment) [21]. In this case, the mechanism of socio-cultural activity is communication in the space-time continuum of socio-cultural fields, aimed at optimizing the processes of socialization, self-realization and social interaction. To determine the content of socio-cultural activity, it is necessary to take into account the specifics of the socio-cultural activity itself, the peculiarities of the current socio-cultural situation, the potential of those types of culture that require special forms, methods and technologies for their preservation, transmission and reproduction. M.A. Ariarsky and V.V. Tuyev have outlined the content of socio-cultural activity:

- improving information and gaining new knowledge in the process of learning and participating in creative activity (the cognitive component),

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-        acquiring or modifying one's attitude to the surrounding world, evaluating social phenomena and actions (the value-oriented component) [22],
-        creation and transformation of personality on the basis of practical actions (the practically-transforming component),
-        creativity which is inherent in all kinds and forms of socio-cultural activity (the creative component) [23].

In the context of the problem under consideration, the priority task of socio-cultural activity (including the activity in educational institutions) is the creation of a developing environment for the life of an individual - a space of "immediate development". The pedagogical potential of this space is determined by a morally rich interpersonal and intercultural communication, a rich variety of leisure activities, which serves as an effective socialization environment and the most important means of developing the poly-ethnic culture of the student's personality. The quality of the socio-cultural environment (in the present case, the environment of a general education school) and the social and cultural activity organized in it is a prerequisite for the interethnic integration of the individual with the preservation of the cultural identity in a multinational environment, through the internalization by the schoolchildren of social roles in a multinational social group and cultural values that exclude xenophobia and extremism.

Reliance on the spiritual experience of national and world culture makes it possible to communicate to young people not only knowledge, but also humanistic values that are the basis of a multiethnic culture [21]. In the present paper, the structure of the development of poly-ethnic culture of schoolchildren by means of socio-cultural activity is represented on the basis of the universal structural and functional model of socio-cultural activity developed by L.A. Belyaeva and M.A. Belyaeva [20] (Table 1). The development of poly-ethnic culture through socio-cultural activity should be based on theoretical and methodological approaches, which are the principal methodological benchmark of the current research and represent the point of view by means of which the object of study, the concept or principle governing the general research strategy is examined. The absence of a universal approach that allows to describe and study various characteristics of an object, as well as the multidimensionality and complexity of the pedagogical phenomena under consideration, requires the involvement of more significant, effective approaches for the realization of a specific research objective. In her study of poly-ethnic competence T.V. Poshtareva identifies the following approaches:

-        competence approach, from the standpoint of which the formation of the ethno-cultural competence of students becomes the main direct result of poly-ethnic education;
-        synergetic approach considering the subjects of the educational process as self-organizing, complex, open and non-linear systems, interconnected and interacting with each other;
-        ethno-pedagogical approach, which implies the upbringing of the younger generation on the basis of national traditions and national culture;
-        axiological and humanistic approach, according to which man is the supreme value and purpose per se of social development and the educational process [24].

Describing the dialogue of cultures, E.I. Minaeva uses:

-        cultural studies approach that assimilates the culture of different peoples through language as the main means of expressing the spiritual and moral identity of any ethnos;
-        axiological approach allowing to understand the value of human life by understanding the spiritual and moral problems of texts;
-        historical approach revealing the cultural past;
-        hermeneutic approach directing the comprehending and understanding of the text on the basis of immersion in the spiritual world, the thoughts and feelings of the author [25].

The analysis of the solutions available in the scientific literature as well as the study of the research potential of modern pedagogy have resulted in a conclusion that the process of developing the poly-ethnic culture of schoolchildren by the means of socio-cultural activity can be studied productively from the point of view of system-activity, ethno-pedagogical and axiological approaches. This choice is due, first, to the construction of a system that is regarded as a system of elements that reproduces certain aspects, connections, and functions of the subject of research [26]; second, to the possibility of developing a multi-ethnic culture in a specially organized socio-cultural activity, and, third, to the need to create an adequate content of the emerging culture. It is noteworthy that the very possibility of complementarity of the system-activity, ethno-pedagogical and humanistic approaches is determined by internal methodological connections between them:

-        system-activity approach constitutes the research basis of modern pedagogy, provides a comprehensive study of complex pedagogical phenomena and aims to systematize the management of the process to achieve a given goal, which includes the choice of content, means, monitoring, correction, analysis of results [27, p.136], and provides the creation of situations of educational activity;
-        ethno-pedagogical approach acts as a regulator of pedagogical activity and communication, is based on the specifics of the region and optimizes methods and means of ethno-pedagogy and their application in socio-cultural activity;
-        humanistic approach is the implementation of the system-activity approach, taking into account the axiological nature of the content and ways of interaction between the subjects of the educational process.

However, it is not enough to talk about the application of the system-activity approach, which constitutes the research basis of modern pedagogy. It is necessary to understand that the theoretical basis for the development of a poly-ethnic culture through socio-cultural activity is possible on the basis of the heuristic and socio-humanitarian potential of fundamental concepts, principles and methods of synergetics.

Table 1. Structure of the development of poly-ethnic culture of schoolchildren by means of socio-cultural activity

Structure by L.A. Belyaeva and M.A. Belyaeva		Structure according to the present research
Subjects	Institutional and individual subjects	General education school-complex and students
Purpose	Making an individual part of culture	Development of poly-ethnic culture of schoolchildren
Instruments	Culture as the humanity's positive experience, the forms and methods of cultural transmission	Traditional culture, folklore, holidays, artistic ethno-culture, etc.
Result	The formation and development of man as a subject of culture and social relations (social interaction)	Interethnic integration of schoolchildren while preserving ethno-cultural identity in the multinational environment of the general education school in productive life activity
Conditions		
1.Socio-cultural space	Libraries, museums, clubs, "palaces" of culture, theaters, philharmonic societies, institutions of additional education, vocational education institutions, social and cultural tourism and service, family and household sphere, space of physical culture and sports	General education school-complex with a local history museum, an ethnographic club, a theater studio, studios of choral singing, artistic reading, and a dance studio.
2. Individual space	The individual's private time space	Schoolchildren's private time space
3.Personal needs	The need to have an ideology, a meaning of life, a need for creativity, and productive self-realization	The need for effective communication and life activity in a multinational environment
Functions		
1. General functions	Socio-cultural reproduction and human development. Preservation, multiplication and cultural transmission (social inheritance). Optimization of socialization, self-realization and social interaction processes	Socio-cultural reproduction and human development. Preservation, multiplication and cultural transmission (social inheritance). Optimization of the processes of socialization, self-realization and social interaction of the poly-ethno-cultural society
2.Special functions	Functions derived from types of culture; socio-cultural space; needs of an individual	Preservation, multiplication and transmission of ethno-cultures

The fact is that new trends in the evolution of a modern diverse culture are associated with a new spirituality, based on the effects of coherence with the transition to self-projecting of the personality and the development of the consensus-dissensus relations, i.e., agreement and disagreement trends, first of all, in understanding the essence of the cultural patterns(different in different ethnic groups). Cultural patterns (samples, artifacts, media) are templates (sign, word, image, totem, number, concept, etc.), restrictions (taboo, prohibition, moral rule, legal norm, etc.), methods (ritual, method, technology, etc.), symbols (a sign depending on the context, mythological creature, religious rite, literature character, coat of arms, flag, etc.), values (belonging to culture, ethnos, memory of the deceased, etc.) [28]. What can then be considered a "measure of culture" for people with different understanding of cultural patterns?

Culture is both a special condition and a way of reproduction and renewal of social life by people, as a way of adapting a person to society and overcoming social inertia, as learning the accumulated experience and as personal self-realization. While forming in the space of culture, the life and activity of a person includes the assimilation, transmission and new adaptation and updating of norms (principles, rules and standards), values, truths and experiences. In this case, Valerii Chalidze proposed to consider as the measure of culture (in a simplified version) "the average number of rules that individuals have acquired at the moment or are assimilated by them in the course of life" [29, c.149].Continuing the generalization, it is necessary, of course, to supplement the aspect of pragmatics, which is necessary, but abstracted in this definition of the measure of culture, with specific heterogeneous aspects of semantics, ethics and aesthetics. At the same time, a holistic philosophical attitude toward the identification of the universal (generic) sense of culture requires, after a remote analogy with the cosmological anthropic principle, reflection over a specific cultural anthropic principle. If the human prerequisites are the components on the fundamental physical level (the parameters of elementary particles), then it is justified to believe that the basic human features lie in the foundations of culture.

In this connection, the dialectic (or, rather, system-synergistic) understanding of Mandelstam's generic idea of culture is interesting, as S.S. Neretin and A.P. Ogurtsov say [13]. Following P.A. Sorokin [30], they say that "many cultural scientists associate the idea of culture with the clan, with tradition, but Mandelstam uses the term "genus" which is ... something common that is present in culture completely and simultaneously (philosophical definition that comes from ancient philosophy). It is ... a meeting at the same table of different people, although simultaneously - at some time, but not originating from the same root. They are different people (of different background), united by the frenzied spiritual tension ... These are separate individuals who represent a certain (expressed by all of them) universal quality, that is, a purely philosophical representation of universal being-in-literature (culture)"[13, p. 28-29]. In this interpretation, the generic cultural sociality is inherent already at the level of the individuality of "a real man", as Napoleon spoke of Goethe[1]. Apparently, Mandelstam understood the cultural-anthropic principle this way.

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[1]*«Voilà un homme!» ('Now here is a real man!') is the greeting Napoleon met Goethe with in his residence in Erfurt, Germany, on 2 October, 1808.

CONCLUSIONS

The essence of socio-cultural activity consists in the development of man as a subject of culture and social relations in the socio-cultural space of the institutions of human socialization. At the same time, the mechanism of socio-cultural activity is interpersonal communication in the space-time continuum of socio-cultural fields, aimed at optimizing the processes of socialization, self-realization and social interaction. To determine the content of socio-cultural activity, it is necessary to take into account the specifics of the socio-cultural activity itself, the special features of the current socio-cultural situation, the potential of those types of culture that require special forms, methods and technologies for their preservation, transmission and reproduction. The system-activity approach makes it possible to consider the development of poly-ethnic culture as an integral system; to define activity as the major factor of development of the person in socio-cultural activity; build a systemic interaction of all the actors. However, the system-activity approach must be built on the basis of the heuristic and socio-humanitarian potential of the fundamental concepts, principles and methods of socio-synergetics. It can be assumed that the development of possible applications of synergetics to understanding the complex phenomena of culture, its many centuries-old diverse forms and creative renewal, sustainable dynamics and development surges, as well as the socio-cultural activity of man, will have the character of a mobile multilayered shell of hypotheses, philosophical and methodological arguments, constructed within various distance around the core of synergetics. In the case of such an approach, presumable models for the development of processes in a complex open non-linear psycho-pedagogical and socio-cultural environment will be created. The variable envelope of hypotheses thus constructed, as E. Knyazeva and S. Kurdyumov rightly state, "is quite legitimate, if one does not forget that underneath it there remains something rigidly proved, derived in the form of mathematical theorems ... Therefore, a huge field for research opens here» [31, p.8]. Thus, in the focus of the new world view there has appeared a class of nonlinear, open systems and environments (supersystems) capable of self-organization and evolution, including social, humanitarian and socio-cultural systems. The obtained results can be used in the study of problems of social philosophy, sociology, cultural studies, psychology, pedagogy, and other humanities. At the same time, the results obtained are not an exhaustive research, therefore, scientific research in this field will be continued, and this work can serve as one of the sources for it.

Future prospects for research

The mentioned problems are not limited to this study. There is a number of topics in which the problem of a multiethnic culture development is still being explored, but which are not directly relevant for the present paper. These topics include: culture of ethnoses and creative activity, poly-ethno-pedagogic culture of the future, poly-ethnic culture environment and folklore, socialization of the individual and globalization, the new humanism and the multiethnic culture, etc. An important research problem is the problem of readiness of the teacher to solve the problems of national importance in the formation of civil awareness of the new generation on the principles of identity and unity of the people, a new type of patriotism in the conditions of globalization processes. The success of the implementation of the program provisions of state documents should be directly related to the readiness of public consciousness for the perception, development

and modernization of these provisions. In this process, an especially important role belongs to the teacher. The readiness of the teacher to solve problems of national importance is the basis for the formation of civic awareness of the younger generation. This will contribute to resolving the contradiction between the society's need for the development of civic consciousness, first of all, of the young people and the willingness of the modern teacher to create pedagogical conditions for the formation of the world outlook system of the younger generation on the conceptual values of patriotism and the universality of the nature of the individual and generic cultural sociality. At the same time, the gap between the theoretical knowledge of teachers and the ability to use it for the purpose of forming a spiritual system, both of themselves and of the students, the lack of communication between the subjects taught and the worldview basis of citizenship leads to the fact that school graduates enter into real life and activity not prepared well enough in terms of political socialization. Their social position will be far from the principles of meritocracy. The analysis of publications leads to the conclusion that there are many points of view on the most diverse aspects of this phenomenon, but the main thing is that there is no universal approach to the essence and structure of public consciousness and the problems of its modernization in modern poly-ethnic culture. This state of things raises the question of the need for further research on this problem. The future project will be dedicated to participating in these studies.

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