Textbook: Focus on Students' National Identity

Global-cultural and national-cultural self-determination of students as a new challenge of education

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Abstract

The world of education continues to be presented by national education systems that are more or less integrated into international programs and initiatives. Students in modern conditions of digitalization, internationalization and mobility receive education from different sources and contexts. All of them reflect the values, attitudes and worldview of their carriers. In such a situation, the national-cultural and global-cultural self-determination of students develops. The fact that it is possible to form multidirectional identities is a challenge to education. The purpose of the article was to identify the sources and contexts of the formation of different identities. The article is theoretical in nature. Analysis, communication and interpretation are methods which were used. The methodological approach of A. Straus was used as a methodological base. As a result of the study, it was revealed that the main sources and contexts of the formation of the national and cultural identity of students in most countries are national education systems. The main sources and contexts for the formation of the global identity of students included global education, international organizations and the Internet. The article shows how ambiguously different countries assess the value of the identity, which of the countries are ready to sacrifice national self-determination, and which are not. The issues of national-cultural and global-cultural self-determination of students can hardly be considered.

Keywords: education systems, global education, identity, challenges to education.

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Introduction

In modern conditions, self-determination of students is carried out within the framework of the global-cultural and national-cultural identity of the education systems. This is due to the challenges of modern society and education. In the new environment, the student receives education from different sources and contexts. Many of them are directed in the opposite direction: towards globalization, or national culture. This is a natural process in the digital era.

Self-determination of students occurs when receiving training and upbringing in national education systems, in the framework of global education, in the process of internationalization in an educational institution, socialization on the Internet. Each of these systems influences the formation of certain values, attitudes and worldview.

However, if back in the twentieth century the national education systems were presented as something stable, formed within the framework of traditional ideas and attitudes, today we can rather speak only about the national characteristics of the education systems. More recently, the policy regarding the development of national education was determined by the internal needs or political decisions of a particular state. Much has changed in the 21st century. The learning processes, however, like the socialization of students, began to acquire global features. Basic changes in the approaches, methods and technologies of education systems in many countries have been most actively implemented since the implementation of international research on the quality of education. This has seriously influenced the direction of self-realization of students in many countries.

Purpose and objectives of the study

Identify and characterize the contexts and means of global cultural and national cultural identity and self-realization of students in Russia and abroad.

Literature review

The article was written in the context of the theory of self-determination. The theory of self-determination grew out of the scientific works of psychologists E. Deci and R. Ryan, who first presented their ideas in their 1985 book "Self-determination and intrinsic motivation in human behavior." (Ryan & Deci, 2000). Scientists developed a theory of motivation, which assumed that people were generally driven by the need to grow and be satisfied. There are two key assumptions in theory: the need for growth drives behavior. The first assumption of self-determination theory is that humans actively contribute to growth. Mastering coping skills and gaining new experiences are essential to developing a holistic sense of self. The theory's second assumption is that while people are often motivated to do things by external rewards such as money, prizes and recognition (extrinsic motivation), self-determination theory focuses mainly on internal sources of motivation, such as the need to acquire knowledge or independence (Ryan & Deci, 2000). While many researchers agree that self-determination is based on the same human needs, a number of scholars argue that there are many differences in how self-determination manifests itself in different cultural environments (Goode, 2019).

E. E. Gornostaeva, V. N. Kartashova, E. A. Isaev, S. M. Khadzhiev, L. V. Mosienko, G. Kh. Khazhgalieva considered the problem of national and cultural self-determination of students in Russian schools (Gornostaeva, 2016; Gornostaeva, 2017; Kartashova & Isaev, 2016; Khadzhiev, 2020; Mosienko & Khazhgalieva, 2016).

V. N. Kartashova and E. A. Isaev considered the national-cultural self-determination of a student as a process and result of a person's entry into world culture in the context of awareness of his / her cultural identity (Kartashova & Isaev, 2016). The value foundations of the national and cultural self-determination of students in multilingual education were highlighted by L. V. Mosienko and G. Kh. Khazhgalieva (Mosienko & Khazhgalieva, 2016).

E. E. Gornostaeva drew attention to the issues of national and cultural self-determination of the individual in the national culture in the context of the development of the national education system (Gornostaeva, 2016).

In recent years, Ph.D. theses have been defended, in which various theoretical and practical aspects of the national and cultural self-determination of students are considered (Gornostaeva, 2017; Khadzhiev, 2020).

The national and cultural self-determination of students is also in the focus of attention of foreign scholars (Cheng & Szeto, 2019; Liu & Turner, 2018).

Chinese scholar Q. Liu notes that the active development of national education systems by teaching foreign

students and promoting national values can contribute to the formation and preservation of the national and cultural identity of students (Liu & Turner, 2018).

Scientists from the University of Hong Kong A. Cheng and E. Szeto argue that short-term study abroad programs have a positive impact on strengthening the national and cultural self-determination of students in various national, social and cultural contexts (Cheng & Szeto, 2019).

The issues of global cultural self-determination of students are reflected in the works of M. Agnew, H. E. Kahn, A. Leichtman, S. Nieto, A. Peterson, A. Scheunpflug, D. Schoorman, R. Shah, P. Warwick (Kahn & Agnew, 2015; Nieto, 2017; Peterson & Warwick, 2015; Scheunpflug, 2021; Schoorman, Leichtman & Shah, 2019).

The German researcher A. Scheunpflug notes the need to form a global consciousness as an element of the students' global-cultural self-determination (Scheunpflug, 2021).

The English researcher A. Peterson and the Australian scientist P. Warwick in their works consider global education as a means of global-cultural self-determination of students as citizens of the world (Peterson & Warwick, 2015). Scholars argue that global education must permeate all aspects of education. Through curricula, through project-based learning and through extracurricular activities, students must understand and participate in global challenges (Peterson & Warwick, 2015).

H. E. Kahn and M. Agnew point out that the global nature of knowledge and learning in the 21st century requires a change in the learning environment (Kahn & Agnew, 2015). Knowledge production today is a collective, global and diverse process. Scientists offer a number of fundamental principles of global learning: relational approaches, reflection, contextualized knowledge, point of view shifting, responsibility and the ability to navigate in general and particular (Kahn & Agnew, 2015).

D. Schoorman, A. Leichtman, R. Shah clarify the importance of developing students' critical global consciousness and conceptual ideas about global citizenship and civic thinking for their global cultural self-determination (Schoorman, Leichtman & Shah, 2019).

Korean researcher S. Nieto reinterprets multicultural education in a global context for students of different nations from the perspective of their global cultural self-determination (Nieto, 2017).

The global-cultural self-determination of students is also influenced by the all-encompassing spread of the Internet and digital technologies (Boorsma, 2017; Costes-Onishi, 2019; Lanza, 2020; Luckin, 2018; Rodek, 2011). Croatian researcher S. Rodek highly appreciates the possibilities of educational video games, virtual

excursions around the world for the development of global consciousness and self-determination of students as citizens of the world (Rodek, 2011).

Methodology

Researchers rely on the methodological approach of A. Straus. The main research methods are analysis, generalization and interpretation.

Results

Most of the national education systems are aimed at reproducing the traditional values of society. The national school usually reflects the popular worldview. This understanding of national education means that the student's self-determination should be determined by relying on the study of socially significant concepts of the region.

Despite the decade-long processes of globalization and integration, the functioning of most national education systems is still determined by the cultural context, which, depending on the degree of the national education systems' perceived need for change, either expands by removing national borders, or, on the contrary, narrows down by the borders of regions or states.

So, in particular, the education systems of the Czech Republic, Slovakia, Poland and a number of other countries of Eastern Europe, despite joining the European Union, still rely on the national and cultural characteristics of their education systems. The appeal to the global cultural contours of education in these countries has been complicated by the last half-century transformation of education systems based on Marxist-Leninist ideology. The synthesis of the national and cultural characteristics of education with the Soviet specificity of education inculcated in these countries does not allow them to move quickly enough towards a global cultural identity.

The global cultural orientation of the development of education in these countries is formed in the process of transformation of the Soviet model of teaching and upbringing into an international model of global education, based on the results of international research on the quality of education.

Changes in approaches to education in these countries are based on the theoretical foundation of the ideas of constructivism. It is characterized by active, constructive and motivated learning; a shift away from an emphasis on learning outcomes, a stake on student independence and a change in the mentoring role of a teacher to the role of an assistant and co-author of learning. An important sign of using the strategy of constructivism in the learning process in these countries is the modification of the student's preconception

and its replacement with the final concept, formed by the foundations of a specific subject at a specific level of student development. In order for a student to form a new concept and supplement his pre-concept with it, he must see and understand that his own idea is unsuitable in practice and, on the contrary, the use of the newly created structure is more beneficial (Šeďová, Šalamounová (2016). The main focus in these countries today is on the individualization of the learning process, cognitive development of students, project activities and an interdisciplinary approach to the organization of education.

Today in Eastern Europe, while maintaining the national characteristics of education, there has been a reversal from an emphasis on teaching to an emphasis on learning, which indicates the abandonment of the Prussian model of education. The new national and cultural model of education focuses on the global cultural values of education: creating conditions for the development of the individual potential of each student in the context of group activities (Powinniśmy…, 2017).

An important milestone in the transition of educational systems in Eastern Europe to a new teaching model is the mastery of teachers and students in modern teaching methods. However, the mass school in these countries for the most part is still committed to the teaching methods of the Soviet period, which are not aimed at the individual development of the child.

Simultaneously with the gradual partial transfer of the national and cultural identity of the education systems of the Eastern European countries to the global cultural identity, essential changes have occurred in a number of educational systems in Asian countries.

In Asia, after being actively involved in international education quality studies, changes have taken place that can be considered unprecedented. The challenges to the economy have posed a dilemma for the education of these countries: to abandon the national and cultural identity of education, the traditional type of self-realization of students, or to turn to global cultural values and attitudes and promote self-realization of students in a global context.

Among the countries that have chosen the path of abandoning the national values of national education and the peculiarities of educating their citizens for the purpose of economic development of states, there are the so-called Asian Tigers. These countries have taken the path of forming a global cultural self-determination of their citizens.

Over the past 10 years, a number of education systems in Asia have implemented fundamental reforms in education. Singapore reformed its education system, generally abandoning the main features of the national-cultural identity of education towards a global-cultural one. In the education system of Singapore,

attitudes, values and forms of organization of education and upbringing have changed. Thus, in particular, secondary education in Singapore has been transformed from an elite selective system into a system of broad opportunities for all children and young people. Singapore has focused on the individual development and fulfillment of each member of their society. Self-determination of students has become taking place within the framework of "thinking schools" (Cheng, 2014). In the secondary education system in Singapore, curricula were completely redone, school leadership approaches were changed; the tasks of technical and vocational education have been reformulated.

Another country that has implemented a comprehensive reform of the secondary education system is Shanghai. The country has abandoned the authoritarian orientation of teachers. The main tasks of teaching and upbringing were proclaimed self-realization and individualization in the development of the student's personality. These slogans were supported by appropriate methods and technologies, and most importantly by the system of retraining of teachers. Self-study was made a priority in relation to the leadership role of the teacher. Shanghai stopped focusing on student grades. The country solved the problem of weak schools. The elimination of the main threat to the country's economy was carried out by organizing mentoring activities of strong schools in relation to weak schools, sending strong teachers to weak schools, forming consortia of school clusters, including schools of different types and directions.

Hong Kong is also a country that has abandoned the foundations of national and cultural identity and turned to face a global cultural identity for the sake of economic development of its country. Hong Kong has brought about a fundamental change in the education system. The goals of education have been revised. New curricula for upper secondary school were introduced and adopted, replacing traditional subjects with "core areas of study". The program introduced sports and aesthetics, studying abroad or in the countryside of China (Cheng, 2014).

However, not all countries are ready for such dramatic changes in education systems. There are still quite a few closed systems in the world. These include, in particular, the education systems in several countries of the Islamic world. There are countries that would like to change, but they do not have the money for such reforms. This group of countries includes African countries and some Latin American countries. Russia is ready for changes, but it is not going to give up its national and cultural identity. Its path does not imply direct borrowing; it is about adapting international education standards to national values and educational attitudes.

Along with preserving the national-cultural identity of education systems, combining national-cultural and global-cultural identity, as well as moving a number of education systems from national-cultural identity to

global-cultural, initially global-cultural identities are formed, namely: international education systems. Among them, a special status belongs to global education. Global education is aimed at mastering the competencies, knowledge and skills necessary to function in the global world (regardless of the country in which you live and receive this education). The main thesis of global education: the world is becoming more interconnected and multicultural. This approach sets and realizes the supranational goals of education. Global education includes educational content that transcends national interests. The content of global education emphasizes the environmental, cultural, economic, political and technological aspects of human life. It offers an intercultural framework for human values; promotes an understanding of globally applicable ethical standards; analyzes the influence of international organizations on national political and economic decisions; forms a global civic culture and develops the global cultural self-determination of students (Peterson & Warwick, 2015).

American scientists H. Landorf and A. Nevin proposed to expand the concept of "global education", to combine it with inclusive (Landorf & Nevin, 2007). Global education in this reading works to achieve social justice. Scientists argue that combining the two approaches enhances the character of each. They call such education "inclusive global education". H. Landorf and A. Nevin combine the concepts of global and inclusive education to define inclusive global education as a teaching and learning position, a way of respecting the diverse cultural, linguistic, physical, mental and cognitive complexities of all people. They believe that such education will be a process that puts social justice issues at the center of teaching and learning. Scholars argue that the first step involves a discourse that allows people with equally persuasive but different views to learn to problematize issues of social justice. Once this first step is taken, inclusive global educators can come to an agreement in different communities on how to tackle local or global social justice issues (Landorf & Nevin, 2007).

The importance of global education will grow steadily in the coming years as the world becomes more complex. Simultaneously. in the opinion of many scientists from different countries, the role of global cultural self-determination of students will grow. Today, the efforts of scientists and the initiatives of various international organizations are aimed at rethinking modern education, since it as a whole does not yet meet the requirements of the 21st century (Howard, 2018).

The main goal of joint efforts in the development of global education is aimed at creating a better world that will be held on an inquisitive mind, dedication, performance and compassion (Jickling & Sterling, 2017).

International organizations pay great attention to the global cultural self-determination of students. The

expert legitimacy of international organizations presupposes adaptability to the changing challenges of society and the development of appropriate proposals for education. The leading international organizations involved in education include: United Nations Organization (UN, 1945); United Nations Educational, Scientific and Cultural Organization (UNESCO, 1945); European Union (EU, 1949); Organization for Economic Co-operation and Development (OECD, 1961); Regional Intergovernmental Association of Southeast Asian Nations (ASEAN, 1967); International Bank for Reconstruction and Development (IBRD, 1994); the international association Shanghai Cooperation Organization (SCO, 2001); non-institutionalized International Party Organization (club), including Brazil, Russia, India, China, South Africa (BRICS, 2006). In recent years, three organizations have made a great contribution to the development of international interaction in education and the development of global cultural self-determination of students: UNESCO, OECD and the EU. The main initiatives and activities of UNESCO, OECD and the EU in the field of education are: assistance in strengthening European integration and training of qualified personnel for the European community; creation of a common educational space of the Member States of the Community through the mobility of students and teachers; facilitating the exchange of experience and innovations within the global educational space; recognition of qualifications. The main instruments for creating a common European educational space are various multi-year programs funded by it, as a result of which, in particular, the standards of educational policy of European countries were formed.

The Internet has a great influence on the formation of the orientation of the cultural self-determination of students. In the context of such a modern challenge to education as digitalization, there are new broad opportunities for the implementation of urgent tasks of personality development, such as the individual development of students, the formation of individual learning strategies, the development of different abilities, skills to learn independently. The Internet has become an integral part of personality formation. The entire education system is challenged, which is forced to take advantage of Internet resources and the strengths of new technologies (Akbar, 2017).

The possibility of forming one or another orientation of self-determination of students can be achieved with the help of various digital teaching tools. For example, the Czech researcher O. Neumayer notes that from a pedagogical point of view, it seems more significant to use artificial intelligence to develop competencies that will allow people to form both national-cultural and global-cultural values, attitudes and ideas, to overcome learning difficulties so that artificial intelligence replaces the skills that are the basis of important cognitive abilities. Artificial intelligence can be thought of as the ability of computer programs to work similarly to the human brain, that is, without predetermined programming. Although artificial intelligence has not yet reached the level of the human brain, it can use almost unlimited capacity and fast

copying. Therefore, if you teach artificial intelligence to work as a separate teacher, you can very quickly provide such a teacher to each person and switch mass learning to a specific person (Neumajer, 2019).

Discussion

The issues of national-cultural and global-cultural self-determination of students can hardly be considered today on the same plane. In the context of the Internet, the active work of international organizations, the involvement of almost all states in international studies of the quality of education and the teaching staff on teaching and learning, educational ratings, student and teacher mobility, internationalization of the educational environment, global cultural identity cannot but be formed in one way or another. to a different degree for most students. At the same time, practically any educational system forms the national and cultural identity of its actors. Thus, there is a crossover between the global and the national, which presupposes the preservation of the most stable national and cultural characteristics of the student's personality in his / her global cultural self-determination. At the same time, it must be said that today education is experiencing big problems with the self-determination of expatriate students. Today it has been proven that this is due to disregard for their national identity. A new understanding of this problem provides for a rethinking of the concept and programs of multinational education.

Conclusion

A characteristic feature of modern education is the formation of multidirectional cultural self-determination among students. National and cultural self-determination among students in almost all countries is formed in the process of their education in their country. There are exceptions, though. Thus, in a number of Asian countries, it was decided to form a global cultural self-determination among students. In most countries, students' global cultural thinking is formed either in the international educational environment, or through the content of global education, or when receiving education on the Internet. Digital learning tools can also work as a means of developing cultural identity. Thus, it can be argued that in countries open to the world, students simultaneously form two directions of cultural self-determination, which helps them to comfortably engage in professional activities and life situations both in their own country and abroad.

Acknowledgements

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