АКТУАЛЬНЫЕ ПРОБЛЕМЫ ХУДОЖЕСТВЕННОЙ КУЛЬТУРЫ И ОБРАЗОВАНИЯ

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PROMOTING INTERNATIONAL CULTURAL INTEGRATION THROUGH EDUCATION, ART AND LANGUAGE

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Abstract. Large segments of all societies in the developing world and the developed world are unaware of the wealth of global cultural resources, and therefore the need to preserve the precious value of pluralism in their own and in other's societies. Inability of human society to recognize pluralism as a fundamental value constitutes a real handicap for its development and a serious danger for our future. International Integration of culture is, by no doubt, a requirement to pass on general humanistic knowledge. Education needs to instil a culture of peace that encompasses individuals, communities, nations, global systems and a sustainable relationship between humanity and nature. Education for international integration is grounded by the four pillars of learning – Learning to be, learning to know, learning to do, and Learning to live together. Global Classrooms According to UNESCO, the Culture of Peace involves a set of values, attitudes and behaviours which can be taught, developed and improved upon to enhance mutual understanding and conflict resolution and to attain it, requires transformation of institutional practices, as well as individual values and behaviours. Education system today, therefore, would play an ultimate role in the very process of building of Culture of Peace. The world today is greatly in need of a generation who will embrace the world with care by Learning to Live Together and prepare the youth for making them a conscious global citizen.

Key words: International Culture, Education, Art, Language, Integration.

The field of development has yielded more than its share of buzzwords. Phrases like, “civil society”, “poverty alleviation”, and “sustainable development” are familiar to many of us. Taking UNESCO’s proposal “learning how to live together” is a starting point of cultural integration. But the large segments of all societies in the developing world and the developed world are unaware of the wealth of global cultural resources, and therefore the need to preserve the precious value of pluralism in their own and in other's societies. In this regard, there has unfortunately not been any development that parallels the recent acceptance by international public opinion of the imperative to preserve and enhance our natural environment and the world's cultural heritage as “public goods”, worthy of general support.

I would say that the inability of human society to recognize pluralism as a fundamental value constitutes a real handicap for its development and a serious danger for our future. Since the end of the Cold War, a number of factors appear to have been common and significant ingredients, if not the primary cause, of many of the conflicts we have witnessed. Perhaps the most common of these ingredients has been the failure of those involved to recognize the fact that human society is essentially pluralist, and that peace and development require that we seek, by every means possible, to invest in and enhance, that pluralism. Those groups that seek to standardize, homogenize, or if you will allow me, to normalize all that and those around them must be actively resisted through countervailing activities.

Whether it be in Central Europe, the Great Lakes region in Africa, or in Afghanistan to cite just one example from three different continents, one of the common denominators has been the attempt by communal groups, be they ethnic, religious, or tribal groups, to impose themselves on others. All such attempts are based on the principle of eradicating the cultural basis that provides group identity. Without cultural identity, social cohesion gradually dissolves

and human groups lose their necessary point of reference to relate with each other, and with other groups.

Even the most developed countries will need a massive effort to educate the world's youth in a more thoughtful, competent and complete manner for the global responsibilities which they will be expected to fulfil, and particularly so in the increasing number of functioning democracies where an informed public plays such a central role.

Placing culture at the heart of development policy constitutes an essential investment in the world's future and a pre-condition to successful globalization processes that take into account the principles of cultural diversity. It is UNESCO's mission to remind all States of this major issue.

UNESCO reported that development is not synonymous with economic growth alone. It is a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence. As such, development is inseparable from culture. Strengthening the contribution of culture to sustainable development is a goal that was launched in connection with the World Decade for Cultural Development (1988-1998). Culture is a dynamic force for change rather than a rigid set of forms or parameters that must be strictly adhered to. As the World Commission on Culture and Development (WCCD) noted, a society’s culture is neither static nor unchanging but rather is in a constant state of flux, influencing and being influenced by other world-views and expressive forms.

The current era of globalization, with its unprecedented acceleration and intensification in the global flows of capital, labour, and information, is having a homogenizing influence on local culture. While this phenomenon promotes the integration of societies and has provided millions of people with new opportunities, it may also bring with it a loss of uniqueness of local culture, which in turn can lead to loss of identity, exclusion and even conflict. This is especially true for traditional societies and communities, which are exposed to rapid ‘modernization’ based on models imported from outside and not adapted to their context.

Balancing the benefits of integrating into a globalized world against protecting the uniqueness of local culture requires a careful approach. Placing culture at the heart of development policies does not mean to confine and fix it in a conservative way, but on the contrary to invest in the potential of local resources, knowledge, skills and materials to foster creativity and sustainable progress. Recognition and respect for the diversity of cultures also creates the conditions for mutual understanding, dialogue and peace.

Cultural integration

Culture is the systems of knowledge shared by a relatively large group of people. In its broadest sense it is cultivated behaviour; that is the totality of a person's learned, accumulated experience which is socially transmitted, or more briefly, behaviour through social learning. And Cultural integration is the blending of two or more different cultures that happens without one of the cultures sacrificing the characteristics that make it unique. The exchanges include a culture's popular beliefs, rituals and practices.

Cultural integration is considered to be a positive thing. This is because it doesn't involve taking anything away from one culture. This type of integration lets people from different cultures blend their beliefs and their rituals into a cohesive new unit without giving up anything. Cultural integration in practice includes when people from one culture move into a culturally different community, when people from different cultures marry or when people from different cultures work together. The existence of a culturally diversified society where people from different backgrounds and races come and live together is called multiculturalism. Multiculturalism rose in popularity only in the 1960s and '70s, with Canada being the first country to officially embark on this policy, and other countries like Australia and New Zealand following suit. Historically, assimilation has been the dominant policy of America and Canada in their initial years, when the Natives were forced to adopt the customs, language, religion, and beliefs of the predominant European-American population. It was also followed by the European superpowers in their colonies in Africa and Asia. Another example is British multiculturalism, which is a two-

way process, in which immigrants are given considerable freedom in adapting to British society, while the host country also tries to adopt some elements from immigrant cultures, like food, clothing, and words from their language. Canada was the first country to pass a "Multiculturalism Act" in 1988, which ensured the rights of citizenship to all residents, irrespective of their ethnic background.

Benefits and Barriers of multiculturalism

✓ All groups are free to follow their respective cultures (a tolerant society).

✓ A diverse society is less likely to indulge in racism and other discriminatory behaviour.

✓ Minority groups are inspired to contribute to a society which respects their culture.

✓ It encourages a higher rate of immigration, thus providing a larger workforce.

× Multiculturalism may highlight the differences between groups, causing ethnic conflicts (such as the Sweden 2005 riots).

× It may lead to unfair stereotyping of different groups (such as labelling all people from the Middle East as Muslims).

× Critics argue that this policy prevents unity, since differences between cultures are encouraged.

× Governments and schools may need to spend more on translation services, since learning the host language is not compulsory for immigrants.

Promotion of International Cultural integration through Education

Education for International Understanding (EIU) means a cosmopolitan education which will produce a loyalty to world citizenship. It also refers to international efforts at co-operation and harmony in the exchange of teachers and students, rehabilitation of backward cultural areas, mutual understanding through school instruction and the like. Education for international understanding implies the promotion of democratic citizenship. It focuses on giving people practical tools and experience in diagnosing their own culture, understanding other cultures way of working and managing any differences and gaps.

Education for international understanding is a value-based approach to education where the children grow up with the values of culturing peace, respecting the essence of sustainable development, globalization, human right and cultural diversity. The world has become a global village and we all are mere global citizens today. Therefore, it becomes important to imbibe the values of "Learning to live together". It is important to prepare our children for their future of vast diversity in respect to culture, religion, race and ethnicity. Education is an important tool to develop international integration and multiculturalism. Education helps in elimination of misunderstanding, tensions, and persecutions which arise due to variations in people and their culture. For internationalism it is crucial to develop world citizenship, world peace, independent and critical thinking, humanistic attitude and human virtues.

The importance of preparing higher education graduates to thrive in a globally interconnected, cross-cultural, 21st century world is generally accepted [8], [17], [22]. Accordingly, preparing globally and culturally competent graduates has become an important higher education outcome [6], [5], [7], [16], [24], [29], [30]. Globally competent graduates are more open to the world, respect multiple perspectives and differences, and communicate effectively [19]. The importance of these competencies is recognized for supporting professional readiness for careers in diverse settings [1], [9], [13], [14], [20], [21], [28].

Global competency has three components: knowledge, perceptions and communication skills [16]. Hence, the globally competent person: knows about other cultures including languages; recognizes and respects other cultural perspectives; and can communicate with people from other cultures [19]. Intercultural communication skills play a critical dual role. These skills are both an essential component and outcome of global competency. Intercultural communication skills support: communicating with a person from another culture; understanding and contributing to the needs of others; evaluating their contributions; overcoming differences in language fluency and differences; working together to achieve a common goal; and overcoming the difficulties

encountered during the communication and collaboration process. Activities that help to develop globally competent graduates range from exchange programs to internationalization of the curriculum [24].

Study abroad programs offer students from a variety of disciplines, the opportunity to engage in diverse perspectives and confront misconceptions [3] and develop critical knowledge skills, and dispositions through immersion in a foreign setting [12], [18]. However, the associated time commitment, financial costs, attitudes and culture, and other personal obligations have created barriers to participation [2], [7], [10], [15].

Costly student exchange programs are not the only way to achieve global competence and relevant local – global experience could also be effective [24], [27]. For example, technology – facilitated instructional opportunities enable students to collaborate and learn with international peer [26], thus reaping the benefits of international experiences without the financial and logistical limitations of international travel. These experiences enable face to face cross cultural encounters, which prepare students for possible future employment-experiences [8], [17], [22]. Moreover, the integrating within the curriculum at the course level further democratizes access to international experiences, enabling all students to participate, regardless of pre-existing global competence and interests in international experiences.

Intercultural Communication

The following are some of the ways and means of organizing education for promoting the feelings of internationalism:

- Promotion of world citizenship;
- Promotion of world peace;
- Promotion of independent and critical thinking;
- Promotion of construction rather than destructive feeling;
- Developing the student's faith;
- Eradicating of racial, religious, cultural and national prejudices.

Art

Art has a universal language. Like literature art deals with human spirit. The true shape of human feelings should be depicted in art. Of all subjects, none lends itself more readily to the promotion of international understanding than art. It is an activity which enters much of our lives and its bases lie deep in human experience. Because of its non-verbal nature, it can surmount the formidable barriers of language and communication. The artworks, by different artists, from different countries and in different media and technique, communicate a common language of cultural integration. It simply depicts the beauty involved in the art.

Language

Language can prove to be an effective vehicle of fostering international integration. The study of modern languages should be the study of modern people. Knowledge of international languages assist in knowledge of international culture. Learning a foreign language is a requirement to survive in today's world. English language plays an important role, because it has become the lingua franca of the world, and the default language that one needs to learn in order to keep up with the information age. Literature, if properly taught, can become a very effective instrument of fostering international understanding. True literature emphasizes respect for humanity. It is the treasure of the entire human race. It has a universal appeal.

Integrating culture into English foreign language texts

Since culture is embedded within every aspect of society, language learning, in Seelye's [33] words, should not be isolated from the society that uses it. According to David Crystal, the UK based linguist, the most profound change that has happened in the 21st century is that the people who use English as the second language now outnumber those who use it as their first language "in a ratio of three to one". This is happening for the first time in the history of the English language. "There is never before been a language that's been spoken by more people as a second language than a first:" says Crystal. So, the best of the literature of other nations is read and appreciated world-wide. A UNESCO publication states, "Extracts from the works of the writers such as

Dickens, Gorkey, Tolstoy, Tagore and Isben can be used to illustrate stages in progress of internationalism.

Burchfield [4] also acknowledges the role of English as lingua franca, and argues that even a literate person may experience linguistic deficit and deprivation, that is, lack of opportunities in language learning. As this view suggests, this language deficiency is a significant condition, yet not a specifically identified one. Given the necessity of English language learning, second language acquisition is not a process that occurs in a 'vacuum' [11]. Students get to be involved and actually act in various sociolinguistic situations. Second language acquisition involves mutuality among speakers through the interrelation of any language learning processes that are situated within the sociolinguistic and socio-cultural norms. As Volosinov [40] declares, "the actual reality of language-speech is not the abstract system of linguistic forms, not the isolated monologic utterance, and not the psycho-physiological act of its implementation, but the social event of verbal interaction implemented in an utterance or utterances". Second or foreign language learning, therefore, is a socially constructed process just as are all the other socially mediated activities. In this regard, it is maintained that culture teaching is inevitably a motivating and engaging component of language teaching and learning. Therefore, it is specifically proposed to language teacher educators, as well as language teachers.

Now a days the institutions of higher education are facing new challenges, the aim of which is to provide highly qualified specialists who have mastered not only professional knowledge, but also ready for intercultural multilingual communication, solving problems independently, teaching subjects in two or more languages. For teacher training, we need a polylingual multicultural environment, design and implementation of new technologies. In addition, content and language integrated learning will contribute to it, which is one of polylingual approaches.

Music

Music is a pertinent medium in escalating international collaboration. Language of music is international, which emerges and directly influences the hearts. Music of whole world is played and heard all around the globe. Music has no geographical boundaries; it flows spontaneously throughout the whole world. Great musicians are appreciated and followed by all.

Science and Technology

Science, technology and international affairs affect one another. The impacts of science and technology on international affairs, especially those of information and communication technologies, are particularly pervasive. The study of science depicts how the distance has been annihilated by quick means of transport and communication, how one calamity in one particular region affects the whole world. Scientific inventions are meant to make man happy. It should be known to world citizens how the scientists of various nations have contributed in fighting against disease. Great scientists like Newton, Copernicus, Galileo, etc. belong to all nations and they did not work for any particular country.

Technology has played one of the most important roles in international integration. The IT sector has made the exchange of data easier and safer. It has helped in making many global platforms for sharing information, facts, figures, solutions. It has brought the biggest market at the fingerprints of buyers and has removed the need of human interaction for shopping. Technology has helped to advance medical science too. Also, now a patient's test reports and doctor recommendations can be stored to be used for references. Discoveries and inventions do tend to spread from their points of origin to other locations, and extensive research and theorizing have identified a large number and variety of factors that shape this diffusion.

Conclusion

International Integration of culture is, by no doubt, a requirement to pass on general humanistic knowledge. Education needs to instil a culture of peace that encompasses individuals, communities, nations, global systems

and a sustainable relationship between humanity and nature. Education for international integration is grounded by the four pillars of learning – Learning to be, learning to know, learning to do, and Learning to live together.

"As our world becomes more interdependent and the problems, we confront more global, it is critical that our young people gain knowledge, skills and attitudes that prepare them to enjoy the benefits and accept the responsibilities of global citizenship. To do so, they must interact with and learn from their international peers; just as, adults, they will live and work with people from different cultures in both local and global settings" Global Classrooms According to UNESCO, the Culture of Peace involves a set of values, attitudes and behaviours which can be taught, developed and improved upon to enhance mutual understanding and conflict resolution and to attain it, requires transformation of institutional practices, as well as individual values and behaviours. Education system today, therefore, would play an ultimate role in the very process of building of Culture of Peace. "We envision a world where everyone has the opportunity to benefit from education and learn the values, behaviour and lifestyles required for a sustainable future and for positive societal transformation" UNESCO The world today is greatly in need of a generation who will embrace the world with care by Learning to Live Together and prepare the youth for making them a conscious global citizen.

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