

## The system of identities is as the aim of education

Dmytri Vladimirovich Lepeshev<sup>1</sup>, Saya Sabirovna Dosanova<sup>2</sup>, Aray Boshanqyzy Zhanys<sup>3,\*</sup>

<sup>1</sup>*The candidate of pedagogical sciences, corresponding member of the Academy of Pedagogical Sciences Kazakhstan, the professor of Kokshetau Abay Myrzakhmetov University, Republic of Kazakhstan, Kokshetau. Kokshetau Abay Myrzakhmetov University*

<sup>2</sup>*Doctor of Education, Professor, Kokshetau Abay Myrzakhmetov University, Republic of Kazakhstan, Kokshetau, Kokshetau Abay Myrzakhmetov University*

<sup>3</sup>*PhD, Professor Russian Academy of Natural number 7524, Kokshetau University named after Abay Myrzakhmetova, Republic of Kazakhstan, Kokshetau. Kokshetau Abay Myrzakhmetov University*

---

**Abstract:** This article focuses on the conception of identity as the aim of the educational process. The author is considering different variants of identities in the modern life and their dynamics and condition. According to the author's conclusion it is necessary to consolidate different variants of identities as factors of social-psychological stability, and the author sets out actual concepts of Eurasian identities for the post-Soviet space.

**Key words:** *Socialization; Education philosophy; Identity; Self; Ethnic identities; Eurasianism; Atlantism*

---

### 1. Introduction

While the education since the Greek paideia has remained a way of immersing into the culture, and even from more ancient periods of the history it was a way to hand down survival skills, it was a matter of natural selection. Distinction of the educational traditions and models in various countries is connected with differences in the lifestyle of the traditional society on this area, so in the educational system of modern America the actual subject is an education of tolerance, while in many countries with a more conservative culture the tolerance cannot be a priority of the education, as tolerance to a different culture is conceptualized as a threat to the ethnic (cultural) identity.

The main idea of this process is the meaning of identities as a measurement unit of a self (or society), both group and personal. The meaning of identities as an educational aim includes modern society values which are conveyed with the help of the educational-pedagogic system: "Personal educational value is connected with a man's task to find his place in the life and to be responsible, human and spiritually rich" (Vlasov, 2012).

The man's identity and his personal self-determination has essentially changed for the latest centuries. In the traditional society a personal identity was clearly defined by a social (caste-ridden) set-up, as a rule it was hereditary. Such directions of the identity as gender, professional and spiritual were predestined; because their forming was regulated by some rituals, sanctified by the authority of traditions and religion. When there

appeared an urban middle class civilization the confines of the social stratum lost the former inviolacy, the social mobility was activated. The integral personal identity defined by the traditional standards was lost having fallen to pieces. In spite of it new types of identities have appeared. For example, V.A. Iadov defines them as "modern": identity in the production collectives, in production orientation and in the state. According to the ideology of socialism the identity was substituted by the class position. But in the modern society we can notice a crisis of the personal identity. All changes are connected with informational superfluity which involves global widening of the social self-determination strategy spectrum.

At the same time the identity as an aim of the educational process is being changed through time. We can notice that in the history of the American state the education included forming definite types of intolerance such as racial (to the natives of America and the black race), religious, towards non-traditional sexual orientation. All these limitations are little by little being removed to form the identity of a tolerant man (even through as an aim). One funny case has happened in America where we observe an example of the educational work aimed at forming tolerance. It's a story about two homosexual penguins who lived together and decided to "adopt" a penguin (a really story which happened in one of the New York's zoos). Such forms and aims of the education are hard agreeable for the most traditional cultures.

Nowadays the forming of identity as an educational aim faces danger of an utilitarianisation and unification. Today a modern man is losing his

---

\* Corresponding Author.

national and civil ground. The cause is an influence of the globalization process.

Now a modern man began to cycle on local, national models and values. It can influence on aims of the socialization in the modern world and besides it is a dead end for the development of the identity. A culture exists in a dialogue as a language exists in a communication. When we stop using a language it dwindles and becomes a dead language no matter of what important and profound ideas it conveys. Because of it, a culture becomes unsociable keeping only a national idea; it begins to give up an opportunity to take part in affairs of the world community. Closed identity can be kept only in conditions of a close custody as it happens in the traditional societies of the native Africa nations. But being closed identity means that the society refuses to develop their opportunities in life and they are incapable to have an international communication.

According to the opinion of West scientists the openness to the world experience of cultural self-determination forms some "identity of a cosmopolitan" deprived of roots of national traditions and value marks; the identity option based on the opportunity to do reasonable choice of a cultural, valuable and gender preference.

The theoretical conceptualization of identity types in the modern native science oratorically testifies about multidimensionality of this theme. So "identities list" of M.N. Guboglo contains the following types of identities: family, gender, regional, civil, ethnic, religious, social- group, professional and material. This list is available and open for everyone.

In the traditional society identities were interdependent and interrelated; their peculiarities were balanced during the historical development of the society. Now our modern society is given an opportunity of choice, and different types of identities begin to come into collision. Today to find a personal and a collective identity is a task of one's personal strategy which supposes a combination of different identities in a self-consistent integrity. In fact, if in the traditional society a social relation was "defined", now the authority of traditional marks has lost their magnitude and a man constantly stands in an existential situation of "borderline case" and difficult choice.

Crisis of identity is one of the main causes of decline of authority of traditional educational foundations such as family, national ideology, religion. Nowadays we know different examples of states and society, which try to find the best way to solve a problem of self-determination. It's very difficult for a man to find a stable social position. He thinks about such problems as a role of a man in the family and his meaning for the state. In spite of all these problems, a gender identity is also goes through a crisis now. Social connections intensify and increase in time and amount. It is achieved by chattering in the Internet and social nets, but they become fragmentary, short and individualization increases. Besides that there exists another problem such as a collective identity. According to the opinion

of scientists "Deficiency of the general identity as the highest value for the Russian people is doubly a danger and becomes one of the important facts of unsteadiness (Shadje and Maikop, 2010).

Such a situation gives to scientists an opportunity to say about a crisis of man's identity finding oneself alone the social world. Writing about a man's impatience H. Arend came to the conclusion that a man lost an opportunity to influence on the outward things. Then R. Sennet speaks about "falling of public man", Sh. Zukin says about "attenuation of ideal of the general fate", but U. Bek says about "epidemic of ego, possession of personal I". According to A. Masloj "inhumanity" is becoming a reality.

Of course, all these aforesaid processes become an active "reverse" search for identity in the process of localization. Here become actual such ideas as a caste, ethnic traditions, dogmats of religion. In spite of advantages, the process has a lot of negative aspects connected with the increasing proneness to social conflict.

Thus, a modern man tries to find a personal (cultural) identity but often turns out between individualism and local processes.

Changes in political and social life caused a modification of traditional identities. According to our opinion, it became one of the reasons for "challenge" of globalization. Today in the "globalized" world of the "atlantic" civilization values of choice such as tolerance and free choice of gender position has become actual. Values of the "open" world work only for a survival of this type of culture to spread opportunities of choice all around the world. One of the latest choice ideologies becomes a constant widening of opportunities those that are considered inadmissible and illegal for traditional states during the development of humanity. However, sometimes there have been made exclusions, and legal homosexual marriages, legalization of prostitution and different types of drugs, euthanasia got permission. Evidently, all these legalized things are the way to get a freedom, which is implicitly conceived, in a culture as a speculative permissiveness but not a supraliminal necessity.

A long experience of evaluation of the educational philosophy in different countries showed that between a tendency to the especial globalization and especial localization the most favorable way is a middle way, where we see a big meaning of national traditions and axiology in the processes of the world development of technics and the world cultural assimilation.

In spite of different temptations of multiculturalism we clearly understand now that the openness of the society provides a competitive ability in the world market and a survival of the society and state as an integral whole united by not only traditions and values, but by a state political course which supposes a common ideology and is connected with the educational system.

The educational system in a modern state can't be based only on the traditions and innovation. The main basis for it must be a well-tried ideology

including the aim of an education process. If the main aim for the educational process is forming a personal or group identity so this identity must be implied or formed according to the state ideology and national educational strategy.

Modern identity formed at the level of the state ideology can't ignore such facts as an open informational society, combination and a dialogue of ideas and traditions.

It necessary to form ethnic identity in the process of socialization of children in Russia (2006) and in the state of President of Russia D.A. Medvedev to the Federal Assembly (2008), in the project of the Ministry of Regional Development of the Russian Federation "There are many people but there is one state"(2009) and in the National doctrine of the education in the Russian Federation there is postulated a necessity to use traditions and culture of different Russian's ethnics in the educational process.

It was very difficult for Russia to recover from historical disturbances of the XX century, having estranged from the national basis of identity, and now Russia tries to find the best way to solve the problem. Also we can't ignore that marked fact that to the cultural existence of Russia there were added elements of different cultures such as an influence of South (Byzantium), East and West. It means limitation of self-determination as Russian man with national or Slavic identity will not to have any positive consequence (Savitskii, 2003).

It's necessary to postulate a larger civilizational identity which consider not only local but global, valuable, cognitive and activity elements. Such identity can get over an increasing xenophobia, including Russia and to find some balance between the American identity and European civilizational identity. Positioning of such identity is a real answer on the challenge of globalization and local processes of the modern life. This identity we can regularly name as a Eurasian identity.

The Eurasian identity must certainly include an ethnic identity and be based on a number of such identities. Besides, it is necessary to create a universal content which is available within the limits of one ethnic.

Opposition of the "Eurasian" and "Atlantic" principles can be treated in the mythologic key from the position of philosophical political journalism popularizing the ideas of Eurasianism among readers. In the context of the social philosophy the "atlantic" notion means only a general title for the West society which lays stress on a free choice, confirming that only freedom can make a man to survive in the changing world (Bazhenov, 2010).

Of course this confirmation can be real, because a man of one culture closed from the influence of other cultures is found in the condition of a deep cultural shock when dealing with other cultures of the globalized world. In the traditional culture our own mechanisms protect us from a cultural shock. There exist the most spread mechanisms such as a primary non-admission, removal, but sometimes the situation

can be changed and there appear an opportunity to have a cultural dialogue. At the same time their own culture remains in the priority, it's values don't undergo hardness from the other culture. That is why a problem of "survival of culture" is decided uniquely positively. For the ideology, a free choice is in the priority and we also know that the first socialization is accompanied by forming a definite identity but appearing on the early stage of elements of tolerance education in the educational work can prevent from forming firm convictions and values as tolerance means a "value of choice" that is a right for choosing values.

## References

- Bazhenov S.V. (2010). Transformation of Russia identity in the process of informational conformation in conditions of globalization: auto abstract resp. .... Candidate of philosophy science. Rostov-na-Donu., P 26.
- Lepeshev DV (2014). philosophy of education in the United States: the dominant and trends. // Science and business: ways of development. - M., - number 1 (31): 22-28
- Lepeshev DV (2014). social-philosophical aspects of modern education of adolescent victimization. a new generation of textbooks. - Astana-Kokshetau: Kouame, Research Institute IPN,. - 242 p.
- Lepeshev DV (2015). modern education paradigm: is there an order for a moral person? // Collection of scientific materials of the XI International scientific-practical conference "Social and moral development of the personality in the cultural and educational environment Why the edge." / Ed. AB Reprintseva: in 2 vols. - T. 1. - Kursk: LLC "Dream", - P. 23-35
- Russian identity on the North Caucasus (2010). under common redaction A.U Shadge. M., Maikop, P 248.
- Savitskii P.N. (2003). Классика геополитики XX век. М.: АСТ, 2003. 731 с. Classic of geopolitics XX century. М.: АСТ, P 731.
- Vlasov S.A. (2012). Axiology of modern Russian system of education// Context and reflection: philosophy about a world and a man. 87-93.
- Zhanys A. B., (2015). Nurkasymova S. N. Results of the pedagogical experiment for determination of forming of the basic knowledges in mathematics. Indian Journal of Science and Technology. 8(13): 10-17.