THE ROLE OF THE EDUCATIONAL ENVIRONMENT IN THE ADAPTATION OF CHILDREN FROM MIGRANT FAMILIES

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The relevance of the research problem is in need of understanding of the leading factors in the educational environment, influencing the process of socio-cultural adaptation of migrant children and a personal orientation in the educational process. The article describes the options of adaptation of migrant children in the educational environment, which is the foundation of social and cultural adaptation. This is determined by its diverse functions and potential, supporting the integrating of a child into society on the cognitive and behavioral levels. The article outlines the possibility of forming a specific system of relations and a favorable psychological climate in a multicultural educational environment. A leading approach to the study of this problem is the criterial-oriented approach based on two sociological paradigms - interactionism (analysis of the role of social, cultural and educational environment in the process of adaptation) and structural functionalism (the study of the social functions of migration, mechanisms of adaptation of ethnic migrants, the research of features of cognitive-behavioral sphere of children-migrants). The article may be useful for teachers of secondary schools, teachers, organizing education and training of migrant children in educational organizations and children's groups for extracurricular activities.

Keywords: history, educational, educational environment, multicultural education, ethnic socialization, the migrant children; adaptive capacity, civic identity.

INTRODUCTION

The global direction of multicultural education that agitates researchers around the world and is a matter of much debate is bound up with the structure of the globalization process. In the context of globalization, educational system is, on the one hand, an effective mechanism of cultural and ethnic identification, and on the other hand, it is the means of the establishment and harmonization of interethnic relations. Namely, ethnic nature of modern society requires education to study the ratio of international and national components of culture in order not to lose their national values, traditions, culture of different peoples living in the same area.

In a situation of migration, a man is on the cusp of different cultures and faces two main personally important problems: the preservation of his ethnic identity and adaptation to the new environment. Naturally, the question arises how to advance along the path of integration in the cultural space. To find the answer it is necessary, firstly, to analyze the degree of dependence of a man on the environment, and secondly, to identify the role of the multi-ethnic educational environment in

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the solution of problems of interethnic interaction and understanding (Fayzullina, 2007).

MATERIALS AND METHODS

Many scientists of the past and the present point to the role of the environment in the formation of the personality and its adaptation to new conditions. It is just the environment ensures in large extent the social mobility of the individual, his position in society. Psychological and pedagogical study of the environment originates in the works of L.S. Vygotsky (2005), V.V. Davydov (1986).

They identified two specific features of the social and educational environment: its resource potential and the way of organization and its structure.

Namely, the social environment, in the opinion of scientists, plays a leading role in the transformation of a biological individual into a social subject. Therefore, for example, L.S. Vygotsky (2005) marks the special role of the social community as a human environment: "We speak and remain in the human environment, but for a person the environment is not only the world around him. It is a world that exists in his communication, interaction, interconnection, communication and other processes". In the opinion of V.V. Davydov (1986) the social environment includes a set of reference groups for the individual, an idea of his roots, a small homeland, and the value of his "place."

The process of interaction between the environment and the individual includes bilateral relations: on the one hand, the environment through its structural elements affects the formation of the personality; on the other hand, the person entering into social relations with other people, objects and phenomena, creates this environment, giving it a certain social quality. This interaction between the environment and the individual is largely correlated with the phenomenon of socialization, one of the factors of which, especially in the context of our study, is ethnos, ethnicity. This is because the ethnos as a social and psychological community of people performs important functions for each person:

- to orient in the surrounding world, delivering relatively orderly information;

- to set common life values by replicating in new generations those values, symbols, rules of behavior that were developed over many centuries of adaptation to the natural and social environment;

- to defend, responding, both for social, and for the physical well-being of a person. If we compare ethnos with other large social communities, then, in comparison with them, it is the most stable social group. Ethnic peculiarities of the habitual environment impose a serious imprint on the man's personality, his character, worldviews, and also in many respects determine his adaptive potential and the peculiarities of interaction with representatives of other nationalities.

The process of the person's entry into the culture of his people, and in the situation of migration - in the culture of the host society, we define as "ethnic socialization" and "enculturation". Under ethnic socialization, following the definition (Yasvin, 2001)., we understand "the impact of the mentality of an ethnos on a person, his involvement in history, culture, native language, the traditions of his people, in the process of which he realizes his own national identity." In the process of ethnic socialization, the individual learns the world-view and behavior inherent in the ethnos, because of which his cognitive, emotional and behavioral similarity with members of this culture is formed, in contrast to members of other cultures.

A characteristic feature of the modern social and educational environment is its multiethnic nature, in connection with which the phenomenon of a multiethnic educational and social environment arises. In a multiethnic environment, a person often begins to identify himself with several groups at once. A. N. Gulyaeva (2010) identifies four types of ethnic identity that can be formed during cultural adaptation under the influence of the multiethnic nature of the social environment:

- – a monoethnic identity that coincides with the official ethnic identity;
- – a monoethnic identity with a foreign ethnic group, which is possible when in a multiethnic society a foreign group is regarded as having a higher economic, social, educational status than its own;
- – a biethnic identity, implying strong, though with different levels identification with two groups;
- – a marginal ethnic identity that is characteristic of individuals who are balancing between two cultures, not mastering any of them to the proper degree.

A.V. Petrochenko (2011) points out that in a multiethnic environment, a biethnic identity is the most favorable for a person, because it allows combining different perspectives of the perception of culture organically, mastering the elements of another culture without compromising the values of one's own. Therefore, the multiethnic environment is by no means a "melting pot"; the person in most cases does not only remain adherent to his basic culture, but at the same time can combine belonging to several cultures.

Entering a new cultural environment and adapting to new social realities are accompanied by both positive and negative phenomena. Summarizing the research results, the following possible negative points can be marked up: feeling of nostalgia and depression, loss of friends and status, general anxiety, irritability, confusion in value orientations, social and ethno-cultural identity, rejection, deprivation, lack of self-confidence, discomfort.

Positive aspects include the adoption of new values and models of behavior, an objective assessment of emerging problems and their overcoming, an increase

in the experience of intercultural and interethnic communication, broadening of the mental outlook, the development of national self-awareness, the formation of tolerance.

In addition, according to T. Plotnikova (2012), people arriving in foreign and multiethnic environments, poses more international activity, they have more friends of other nationalities, they are sociable and amicable towards others, regardless of their nationality.

The most important component of successful socio-cultural adaptation in an ethnic environment is the achievement of effective inter-ethnic interaction and mutual understanding. Interaction is a culturally driven process, all components of which, including mutual understanding, are in close connection with the ethnic identity of the participants of the interaction.

The main obstacle to successful interaction is that people perceive other cultures through their prism. Since one person subjectively perceives and evaluates another one in the context of his culture, then such manifestations as ethnocentrism, negative ethnic stereotypes and causal attribution, can cause significant damage to interethnic mutual understanding. However, in our opinion, failures in interethnic interaction should be viewed not as the presence of "overwhelming" differences between cultures, but as the lack of certain knowledge and skills that contribute to the effectiveness of this process and interethnic understanding (Fayzullina, 2015a).

RESULTS

Key concepts

The solution of these problems is directly connected with the sphere of education, which is an inseparable part of the social environment. The multinational staff of students, the presence of children from migrant families in almost every class in recent decades have become a distinctive feature of educational organizations in Russia. As a result, the educational environment should help the child, on the one hand, to understand his roots and thereby be able to determine his place in the world, and on the other hand to cultivate in him respect for other cultures (Fayzullina, 2015b).

V.A. Yasvin (2001) under the educational environment understands the "system of influences and conditions for the formation of the personality according to a given pattern, as well as the opportunities for its development contained in the social and spatial-objective environment."

A. N. Gulyaeva, (2010) points out that the educational environment is a part of the socio-cultural space, the zone of interaction between educational systems, their elements, educational material and subjects of educational processes.

It should be noted that under the educational environment in literature it is often understood the specific environment of any educational institution. However,

this concept can be used in a broad sense. For example, according to GA. Kadochnikov (2013), the educational space is a set of conditions that can affect the education of a person. V.V. Konstantinov (2007) singles out the "basis" of the educational environment - the immediate participants of the educational process: children and teachers interacting within the walls of educational institutions and its "periphery", which are the family, the systems of institutions of additional education, culture and art, the media, ethnic Diasporas and other social institutions. The connection between all direct and indirect participants in educational processes is such that one can say that they form the social and cultural experience of each other.

One of the most important functions of the educational environment is to ensure mutual understanding, and, consequently, effective interaction between the subjects of the educational process. For this, it is necessary to create conditions that allow children, firstly, to understand the cultural values of their and other peoples, and secondly, to create an experience of positive interethnic interaction and, as a result, successfully adapt in a new heterogeneous environment. The educational environment can on the one hand, help the formation of ethnic identification of children, on the other hand prevent their ethno-cultural isolation. It must train children from migrant families to understand another culture, recognize and accept ethno-cultural diversity.

T. Plotnikova, (2012) emphasizes social and material components in the educational environment. The social component is the pupils, students with their abilities, needs, personal qualities, etc., general microclimate and development strategy of the institution, hierarchy and forms of organization of relations at all levels. The material or spatially objective component of the educational environment is a building, equipment, manuals, training materials and other components aimed at satisfying and developing cognitive needs of the subjects of education and developing their creative potential.

The degree of actualization of the ethnic identity

It is possible to distinguish the specifics of each component of the educational environment in the context of the adaptation of migrant children. The following aspects specify the social component, which takes into account the national characteristics of subjects of education in the teaching and educational process and interethnic relations in a multinational collective:

1. The introduction of an ethno-cultural component into the content of education with the purpose of involving children in their native culture and the culture of the host society.

2. Carrying out activities aimed at developing respect and recognition of the identity of different cultures (holding folklore concerts, festivals, theatrical performances, celebrating memorable dates of national historical significance).

3. Organization of practical training aimed at overcoming difficulties in communicative and other forms of interaction, including language courses.

4. The suppression of the facts of ethnic oppression.

5. Provision of equal opportunities for children of migrants to participate in the class asset, educational organization.

6. Creating an atmosphere of cohesion, harmony and cooperation, for example, by organizing joint participation in various activities.

7. Providing migrant children with a system of opportunities for personal self-development.

The material component of the educational environment in the context under consideration provides for:

1. Creation of ethnographic museums, exhibitions, "corners"

2. Functioning of clubs, sections, which activities are based on the ethnic component.

3. Availability in libraries of sufficient information and cognitive material of ethno cultural orientation (national fiction, diverse ethnographic material).

4. Saturation of the environment with symbolic artifacts of ethno-cultural orientation.

While the expected result of education is a set of knowledge and skills corresponding to the Federal State Educational Standard, the result of the influence of the educational environment is the inclusion of the process of professional-personal development and self-development of children, the formation of a certain emotional value attitude to the world. Personality, being in an active educational environment, rich in opportunities for the development, makes his choice, rushing to meet those of them that are the most important ones.

Among the leading developing factors of the educational environment, the following are the most important for us:

1. Focus on the individual, which implies psychical, in particular, mental development.

2. Humanistic orientation as a focus on the cultural development of a man.

3. The formation of a specific system of relations, the allocation of significant criteria for interpersonal relations between students.

4. The psychological climate of the educational organization.

Ethno-cultural needs

The educational environment is characterized by two levels of functioning - sociocultural and situational ones. It is at the situational level that various ways of

influencing the environment on students are discovered. The impact of the environment in foreign studies is denoted by the term "hidden educational content". The hidden content includes such practices and learning outcomes that, being in the curriculum or the rules of the organization of the learning process, are nevertheless an important part of the educational experience. Therefore, it is important to orient in the process of pedagogical planning not only to the personal experience acquired by migrant children in educational institutions, but also to the experience supplied by the educational environment. This environment is necessary to be developing one.

Thus, the educational environment is not only a prerequisite for the successful integration of other ethnic migrants into society, but also acts as a means of adaptation. The active interaction of the educational process with the educational environment, the constant updating of the content, forms and methods of training courses in which the opportunities for socio-cultural adaptation of migrants are concluded is the key to success.

However, the educational environment cannot be regarded as something unambiguous, originally defined, since it appears when the teacher and the student interact, they jointly begin to design and build it when individual institutions, programs, and subjects of education begin to establish certain relations. The nature of these interactions determines the effectiveness of the process of socio-cultural adaptation in the educational environment.

DISCUSSIONS

In order to understand the impact of the environment on the process of socio-cultural adaptation better, it is necessary to take into account the fact that the environment of the school external to the individual interacts with a set of elements of its internal environment depending on personal characteristics (character, direction, abilities, and processes). The importance of the educational environment lies in its integrity, in the fact that it increases the motivation for cognitive activity, contributes to constructive interaction.

The educational space plays such an important role in shaping the personality of migrant children and in their integration because the period of schooling covers age periods characterized by high sensitivity to the formation of positive attitudes in intercultural communication and the development of intercultural competence. Multiculturalism is the environment where modern children are growing up. Each student has his own unique personality structure, bearing the imprint of the culture in which he was brought up and where he grew up (Fayzullina and Saglam, 2015).

At the same time, today the content of children's books and school textbooks almost does not reflect the multicultural nature of modern society, and children are more aware of the cultures of distant exotic countries than of the culture of neighboring peoples, whose representatives are sitting down at the desks of Russian

schools more and more often. Meanwhile, according to scientists, for children of another ethno-culture it is very important to know that society respects and accepts the language and cultural values of their family, this positively affects the socialization of the child in the peer group and even the results of academic achievement.

Researchers working in the mainstream of migratory pedagogy made a significant contribution to the study of the role of the educational environment in the adaptation of migrants. One of the most important foundations for the development of migration pedagogy, which makes it possible to develop the content of training courses in the process of working with migrant children and, in general, to organize an educational environment, taking into account the specific features of ethno culture, is ethnological. To achieve these goals, it is proposed to implement the basic ideas of ethno-pedagogics in interrelation with multiculturalism: the recognition of the ethnic and cultural characteristics and values of the migrant pupil and his family; ideas of the social orientation of education for all members of society; the correlation of national educational systems with the ideas of tolerance, continuous education, access to education and social and pedagogical assistance, and support for migrants.

CONCLUSION

A key element of migration pedagogy is the development and approbation of pedagogical technologies of teachers working with migrant children, which consists in the allocation of this category of students; the use of principles of humanistic pedagogy; development of their role settings and behavioral characteristics.

In addition to migration pedagogy, methodological tools for building an educational environment aimed at adapting migrants have been developed within the framework of the concept of a dialogue of cultures and cultural pluralism. The essence of this approach is in considering the education of migrant children as a way of their involvement in various cultures to form a "planetary" consciousness allowing them to interact closely with representatives of other countries and peoples and to integrate into the worldwide cultural and educational space.

Dialogue as a two-way information semantic communication is also an important component of the learning process. In this regard, it is very important for education to become diverse and adequate to the cultural and ethnic variety of humanity meeting the comprehensive needs of society, as well as individual spiritual needs. In these conditions, the role of the educational space as a special social practice, as a universal cultural and historical form of development of the essential forces of man and its reforming, increases.

Thus, it should be remembered that excessive attention to ethnic minorities gives them a certain social and cultural discomfort. For this reason, multicultural education should be based not on the cultural distinctions of different peoples, but

on their similarity, i.e. it should help representatives of ethnic minorities to integrate into a multiethnic modern society, while preserving their own ethnic identity.

RECOMMENDATIONS

Data discussed in the paper can be useful for social anthropologists (ethnologists), sociologists, demographers, regional ethnographers when studying local and regional communities.

Acknowledgements

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