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Formation of Ethnocultural Competence in Pedagogical Activity: Sociocultural Aspect of Research

Nadezhda P Klushina¹  , Alexander A Volkov²

¹North Caucasus Federal University, 1, Pushkin Street, Stavropol, Stavropol region, Russian Federation

²Stavropol State Pedagogical Institute, 417 “A”, Lenin Street, Stavropol, Stavropol region, Russian Federation

 klnp13@mail.ru

Abstract

Introduction. In modern society of social change, key competencies are of particular importance. They ensure not only the survival of the individual in new socio-economic and socio-cultural conditions, but also the success of his professional activities, compliance with international standards, as well as the competitiveness of the teacher in a single educational space.

Materials and methods. Currently, there is reason to speak not only about the competencies that were inherent in the teacher and form the basis of his professional skills, but also about completely new competencies that should still be mastered. When considering these issues, general scientific methods and approaches, comparative analysis, historical and hermeneutic methods of scientific research are used.

Results. According to the authors, ethnocultural competence is among the key competencies. Ethnocultural competence as an integrative entity has its structure. The motivational component of the ethnocultural competence of the teacher is considered as a combination of motives adequate to the goals and objectives of the teacher's professional activities in a multi-ethnic region. The special role in the process of ethnocultural competence formation belongs to the education system.

Discussion and conclusion. Ethnocultural competence is defined as a systemic sociocultural phenomenon that has objective and subjective sides. The objective side lies in the requirements that society places on the professional activities of the teacher. The subjective side of ethnocultural competence is a reflection of the objective side, which is refracted through the personality of the specialist, his professional activity, the peculiarities of motivation in improving and developing his ethnocultural competence. The education system lays the foundations of axiological and praxiological attitude to the world, forms the logic of thinking. One of the features of the education system in solving the problem of ethnocultural competence formation is that a specific sociocultural ethnic phenomenon operates in it.

Keywords: personality, society, consciousness, culture, values, motive, traditions, ethnic community, ethnization, cognitive process.

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Формирование этнокультурной компетенции в педагогической деятельности: социокультурный аспект исследования

Н.П. Клушина¹  , А.А. Волков²

¹Северо-Кавказский федеральный университет, Российская Федерация, Ставропольский край, г. Ставрополь, ул. Пушкина, 1

²Ставропольский государственный педагогический институт, Российская Федерация, Ставропольский край, г. Ставрополь, ул. Ленина, 417 «А»

✉ klnp13@mail.ru

Аннотация

Введение. В современном обществе социальных перемен особое значение приобретают ключевые компетентности, обеспечивающие не только выживание индивида в новых социально-экономических и социокультурных условиях, но и успех его профессиональной деятельности, соответствие мировым стандартам, а также конкурентоспособность преподавателя в едином образовательном пространстве.

Материалы и методы. В настоящее время есть основание говорить не только о компетентностях, которые были присущи педагогу и составляют основу его профессионального мастерства, но и о совершенно новых компетентностях, которыми еще следует овладеть. При рассмотрении данных вопросов применяются общенаучные научные методы и подходы, сравнительный анализ, исторический и герменевтический методы научного исследования.

Результаты исследования. По мнению авторов, к числу ключевых компетентностей относится этнокультурная компетентность. Этнокультурная компетентность как интегративное образование имеет свою структуру. Мотивационный компонент этнокультурной компетентности педагога рассматривается как совокупность мотивов, адекватных целям и задачам профессиональной деятельности педагога в полиэтническом регионе. Особая роль в процессе формирования этнокультурной компетентности принадлежит системе образования.

Обсуждение и заключение. Этнокультурная компетентность определяется как системное социокультурное явление, имеющее объективную и субъективную стороны. Объективная сторона заключается в требованиях, которые социум предъявляет к профессиональной деятельности педагога. Субъективная сторона этнокультурной компетентности является отражением объективной стороны, которая преломляется через индивидуальность специалиста его профессиональную деятельность, особенности мотивации в совершенствовании и развитии своей этнокультурной компетентности. Система образования закладывает основы аксиологического и праксиологического отношения к миру, формирует логику мышления. Одной из особенностей системы образования в решении проблемы формирования этнокультурной компетентности является то, что в ней действует конкретный социокультурный этнический феномен.

Ключевые слова: личность, общество, сознание, культура, ценности, мотив, традиции, этническая общность, этнизация, познавательный процесс.

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Introduction. Ethnocultural (multicultural) competence implies readiness to overcome difficulties in communicative and other forms of interaction with representatives of various ethnic communities:

- impartiality when assessing other people, their national and psychological characteristics;
- overcoming ethnocentric biases;
- ability to emotionally, compassionately and tactfully respond to requests, interests and actions of people of other cultures.

For the Russian state, on the territory of which a large number of nationalities live, the possession of multicultural (ethnocultural) competence is of great importance. It is defined by “... the forms of spiritual and practical development of the world that express the value attitude of a person to reality” [1], which naturally change in historical time. Despite the

fact that open interethnic conflicts and wars that took place on the territory of Russia are fading into the past, in various parts of our multinational state, there are still tensions, there are outbreaks of xenophobia and racism. This means that among the leading civilizational factors in life and development, both the state and the person, the ability to live together stands out. The important role here is given to the education system.

Materials and methods. Scientific research methods are general scientific methods and approaches, historical and hermeneutic methods of scientific research which make it possible to establish the causes of social tension in certain regions of Russia. Structural and comparative analysis methods are used to provide a systematic consideration of the problems under study.

Results. Ethnocultural competence is an integrative formation, has its own structure which includes functionally related components. Theoretical analysis of approaches to the concept of competence allows us to conclude that this integral quality of personality is based primarily on knowledge, therefore, one of the significant components of ethnocultural competence is intellectual-cognitive. Intelligence is a specific form of organization of individual, mental experience, providing the possibility of effective perception, understanding and interpretation of what is happening. The higher the level of intellectual development, the more complex in composition and structure the individual mental experience, and accordingly, the more subjectively rich and at the same time objectified the speculative picture of the world. Here, intelligence is considered to be a system of multilevel cognitive processes that ensure the acquisition and assimilation of knowledge. Knowledge is traditionally understood as the generalized experience of people reflected in their minds. Fundamental and instrumental knowledge is distinguished in the structure of knowledge.

Discussion and conclusions. The education process includes real people: students, teachers, parents who have their ethnicity and are aware of it. Therefore, the ability of any society to integrate into the world community without conflict depends on what meaningful ideas and values are embedded in educational curricula. At the same time, the curricula themselves are not able to ensure success in the formation of ethnocultural competence, the leading role here belongs to the teacher who occupies one of the central places in the process of forming the spiritual values of society. The development of society at the present stage is determined by information processes [2] which contributes to the trends of radical change in the civilizational picture of the world [3], formed through social contacts, ... changes taking place due to this in the socio-cultural sphere, “in the structure that fixes this world... in conscious” [4, p. 157]. “Consciousness constantly forms the world, the world is a form of consciousness organization” [5].

The professional activity of the teacher lies in the event space of the teacher-student, here educational, correctional and developmental projects are implemented and acquired their specifics. In the context of a multinational society, a necessary condition for the productive activity of a teacher “capable of developing his own strategy in the changing circumstances of life” [6] is the possession of ethnocultural competence.

The ethnocultural competence of the teacher in the structure of professional competence is defined as a systemic sociocultural phenomenon that has objective and subjective sides. The objective side lies in the requirements that society places on the professional activities of the teacher. The subjective side of ethnocultural competence is a reflection of the objective side which is refracted through the personality of the specialist, his professional activity, the peculiarities of motivation in improving and developing his ethnocultural competence.

Ethnocultural competence as a certain integrity and integrative formation has its own structure which includes functionally related components:

- motivational-value-based — a set of motives and value orientations that are adequate to the goals and objectives of pedagogical activity;
- intellectual-cognitive — a set of fundamental and instrumental knowledge that ensures the possibility of effective perception, understanding and interpretation of what is happening;
- efficient-practical — a set of skills of practical solution of the problems of training and education in a multi-ethnic environment;
- reflexive-evaluative — a set of abilities to anticipate, evaluate one’s own activities, develop a strategy of pedagogical activities.

Starting with a more detailed structural and meaningful analysis of the multicultural competence of the teacher, it should be noted that the presented model is universal, that is, with its help both the professional competence and the

competence of its components can be described. At the same time, the substantive content of the components of ethnocultural competence will have its own characteristics.

The peculiarities of the behaviour and activity of the individual determine the motives and values. Therefore, it seems necessary to start a structural and meaningful analysis of ethnocultural competence with a motivational and value component.

Motives usually mean the internal motivation of the individual to a particular type of activity (actions, communication, behaviour) associated with the satisfaction of a certain need. Motives can be ideals and interests of the individual, beliefs, social attitudes, values, but behind all these reasons there are still the needs of the individual in all their diversity: from vital to social.

Social needs are directly related to human behaviour as a member of society. The need for a sociological and sociopsychological plan acts as an ability and desire to realize values.

In domestic psychology, the provision has been established that the content of the person's motives is determined by the objective conditions of his life [7]. With the change in specific social conditions in the course of historical development, the prerequisites for the development of certain motives, as well as their specific content, change. Stable life relations determine the formation of certain fairly stable motives and needs of the subject which make up the core of the personality. Their essence and features are difficult to understand outside the mechanism of human social activity.

Analysis of the motivational sphere of a person showed that it represents a combination of persistent motives that have a hierarchy and express the orientation of personality development in the context of "the formation of a new social reality" [8, p. 65], defining "the need to consider... dispositions of social structures" [9] related to "social consciousness... general cultural norms and values" [3]. Various groups of motives are distinguished here.

Motives associated with the most important social needs of the individual. This group includes ideological motives (related to the worldview), political (related to the position of the individual in relation to the policy of both foreign and internal), moral (based on moral norms and principles), aesthetic (reflecting the need for beautiful). According to the source of origin, we distinguish social (patriotic), collectivist, activity-based (activity-procedural) and incentive (stimulus-incentive) motives. The group of motives according to the type of activity include motives of such most important activities as socio-political, professional, educational and cognitive.

General social motives, the content of which is awareness of social needs, interests, social norms, attitudes (altruistic motives, the desire to create a good school).

Scientific and educational, expressing an attitude to the process of knowledge itself (the possibility of professional intellectual, cultural, organizational growth, and in this regard, obtaining new knowledge and skills).

Professional motives due to interest in the profession (the ability to show creativity, the presence of interesting work that satisfies the need for contacts with creative people, colleagues).

Motives of self-affirmation, satisfaction of the need for self-expression, self-improvement, as well as overcoming difficulties, constant struggle with circumstances.

Utilitarian motives, or motives of one's own well-being (the need for earnings and the need for this work due to respect among a certain circle of acquaintances).

The motivational component of the ethnocultural competence of the teacher is considered as a combination of motives adequate to the goals and objectives of the professional activities of the teacher in a multi-ethnic region. These motives in their content may be related to activities of:

- society as a whole;
- educational organizations;
- the teacher himself.

We highlight three main groups of motives that are included in the structure of ethnocultural competence of the teacher. These are social, professional motives and motives of personal development.

The first group consists of social motives concerning society as a whole. For a sociologist, society means a wide range of human relationships, or in more specialized language, a system of interaction. The feature of modern society is the rapprochement of countries and peoples, the strengthening of their interaction, multiculturalism [10]. These features led to changes in education, which is currently characterized by increased ethnization, the increase in the role of the native

language, the increase in interest in historical heritage, traditions, and the actualization of the ideas of folk pedagogy [11]. On this basis, the group of social motives can be distinguished: the need to meet the requirements of a multinational society; involvement in one of the most important activities aimed at solving the problems of training young people in a multinational, multicultural environment; real contribution to improving the effectiveness of intercultural dialogue, interethnic interaction; interest in the problems of interethnic relations in the country and the world [12].

The second group includes professional motives related directly to the practical activities of the teacher. The profession of a teacher is one of the most difficult professions in the world. It is determined by interaction with forming personalities and aims to promote their development on the basis of cultural potential accumulated by society in a specific historical period and in a certain environment that has its own geographical coordinates, natural characteristics, social and state structure, national-ethnic features.

National-ethnic features, concentrating in their content the ethnic specifics of worldview, emotional state, as well as the features of interaction and mutual understanding, behaviour of people, have the property to influence the effectiveness of educational work in a multinational team.

This helps, on the one hand, to find in each national cohort general patterns of perception of educational effects, their specific traditions of holding of educational events and, subsequently, to take them into account in the educational process. Serious understanding and purposeful consideration of the behaviour and relationships characteristic of representatives of a particular ethnic community, religious and moral values allow us to find additional opportunities to increase the effectiveness of pedagogical impact.

On the other hand, working in a multinational team, among people whose system of relations has not only already developed and is quite stable, but is also subordinated to existing traditions, often having ancient origins, the teacher who does not take into account the originality of their traditions and habits in the field of education, ethnospecific forms of everyday and socio-political perception of people of other nationalities, is in a difficult situation.

Based on the above-mentioned information, the group of professional motives for the formation of ethnocultural competence can be distinguished. This group is composed of such motives as:

- the need to design educational activities taking into account cultural and national characteristics, in the ability to turn to the wise commandments of folk pedagogy, to national traditions in education;
- the need to form an interethnic community of students on a humanistic basis;
- the perception of ethnological information through the prism of professional tasks;
- the manifestation of independence and initiative when using ethnological material in the educational process;
- the need for the manifestation of a creative and search position in the organization of ethnocultural education;
- the desire to gain authority among students of different nationalities.

The third group includes motives for personal development. These motives relate to the personality and activities of the teacher himself. This group includes motives such as:

- the need for recognition, the satisfaction of which gives the teacher a sense of self-confidence, a sense of self-importance, usefulness;
- the need for self-actualization, which is connected with identity (professional and national), national self-awareness;
- the need to own yourself in any situation, impartiality in assessing interethnic relations, events;
- the need to overcome the difficulties associated with working in a multinational team and self-improvement;
- the opportunity to realize one's own creative potential (the introduction of new approaches to education, new forms and methods in multicultural education, to make non-standard pedagogical decisions).

Thus, it has been shown that ethnocultural competence as an integrative entity has its structure including functionally related components. Analysis of the motivational sphere of a person revealed that it is a combination of persistent motives expressing the focus of personal development. The motivational component of the ethnocultural competence of the teacher can be considered as a combination of motives adequate to the goals and objectives of the teacher's professional activity in a polyethnic environment. The first group consists of social motives concerning society as a whole, the second group includes professional motives, the group of professional motives for the formation of ethnocultural competence separately allocated. The third group includes motives for personal development regarding the personality and activities of the teacher himself.

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About the Authors:

Klushina Nadezhda Pavlovna, Ph.D. (Advanced Doctorate) in Pedagogy, Professor, Social Technologies Department, North Caucasus Federal University (1, Pushkin Street, Stavropol, Stavropol region, 355017, RF), ORCID, klnp13@mail.ru

Volkov Alexander Alexandrovich, Ph.D. (Advanced Doctorate) in Psychology, Professor, “Additional Education” Department, Stavropol State Pedagogical Institute (417 “A”, Lenin Street, Stavropol, Stavropol region, 355029, RF), volkoffss@yandex.ru

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Об авторах:

Клушина Надежда Павловна, доктор педагогических наук, профессор кафедры социальных технологий, Северо-Кавказский федеральный университет (355017, РФ, Ставропольский край, г. Ставрополь, ул. Пушкина, 1), [ORCID](#), klnp13@mail.ru

Волков Александр Александрович, доктор психологических наук, профессор кафедры дополнительного образования, Ставропольский государственный педагогический институт (355029, РФ, Ставропольский край, г. Ставрополь, ул. Ленина, 417 «А»), volkoffss@yandex.ru

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