

PHILOSOPHICAL ANTHROPOLOGY, PHILOSOPHY OF CULTURE



UDC 37.032

Original article

<https://doi.org/10.23947/2414-1143-2023-9-2-26-31>



Ethno-Cultural Analysis of Identity Formation in the Process of Pedagogical Communication

Elena I Zritneva ✉, Elena A Yurinok

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

✉ zritneva@mail.ru

Abstract

Introduction. Constant communication creates a favorable environment conducive to the formation of personality through respect for nations and nationalities, their cultures. At the same time, in a multinational team, the specificity of various cultures and traditions, the bearers of which are included in this team, finds its manifestation.

Materials and methods. Scientific research includes the application of descriptive and comparative-historical methods of scientific research, method of observation, scientific methods of analysis and synthesis of the obtained data, dialectical and hermeneutical methods. The object of the study is the values of the cultures of different peoples.

Results. According to the authors, not all members of the collective are capable of correctly perceiving a person's attitude towards a particular nationality, which depends to a greater extent on personal experience with representatives of that nationality. This experience can be not only positive, but also negative: one-sided assessments, absolutisation of certain features depending on personal sympathies and antipathies are possible.

Discussion and conclusion. Pedagogical communication is that kind of communication in the learning process that creates the conditions for the development of motivation and creativity in learning activities and for the proper formation of personality. In order to avoid tense situations, it is necessary to be able to manage one's own behaviour, to create an environment of respect, friendliness towards others, their culture, language, traditions, thereby contributing to the development of a culture of inter-ethnic communication.

Keywords: personality, consciousness, culture, traditions, values, ethnicity, education, upbringing, social interaction.

For citation. Zritneva EI, Yurinok EA. Ethno-cultural analysis of identity formation in the process of pedagogical communication. *Science Almanac of Black Sea Region Countries*. 2023;9(2):26–31. <https://doi.org/10.23947/2414-1143-2023-9-2-26-31>

Научная статья

Этнокультурный анализ формирования личности в процессе педагогического общения

Е.И. Зритнева ✉, Е.А. Юринок

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

✉ zritneva@mail.ru

Аннотация

Введение. Постоянное общение создает благоприятную обстановку, способствующую формированию личности, через уважение к нациям и народностям, их культурам. Вместе с этим в многонациональном коллективе находит свое проявление специфика различных культур и традиций, носители которых входят в этот коллектив.

Материалы и методы. Научное исследование включает в себя применение описательного и сравнительно-исторического методов научного исследования, метода наблюдения, научные методы анализа и синтеза полученных данных, диалектический и герменевтический методы. В качестве объекта исследования выступают ценности культур разных народов.

Результаты исследования. По мнению авторов, не все члены коллектива способны правильно воспринимать отношение человека к той или иной национальности, зависящее в большей степени от личного опыта общения с представителями этой национальности. Этот опыт может быть не только позитивным, но и негативным: возможна односторонность оценок, абсолютизация отдельных черт в зависимости от личной симпатии и антипатии.

Обсуждение и заключение. Педагогическое общение — это такое общение в процессе обучения, которое создает условия для развития мотивации и творческого характера учебной деятельности, для правильного формирования личности. Для того чтобы не возникало напряженных ситуаций, необходимо умение управлять своим поведением, создавать обстановку уважения, дружелюбия к окружающим, их культуре, языку, традициям, тем самым способствуя развитию культуры межнационального общения.

Ключевые слова: личность, сознание, культура, традиции, ценности, этнос, обучение, воспитание, социальное взаимодействие.

Для цитирования. Зритнева Е.И., Юринок Е.А. Этнокультурный анализ формирования личности в процессе педагогического общения. *Научный альманах стран Причерноморья*. 2023;9(2):26–31. <https://doi.org/10.23947/2414-1143-2023-9-2-26-31>

Introduction. Let us consider the elements that determine the intellectual and cognitive component of ethno-cultural competence. Here, first of all, we are talking about knowledge. In addition to fundamental knowledge, the knowledge structure includes instrumental knowledge. Instrumental knowledge is a kind of knowledge providing mastering of skills in acquiring knowledge, which determines “... the quality of a person and the resulting ability of social subjects to interact with the environment in a purposeful way” [6], the complex interaction of different types of social communication [1]. They are developed under the influence of the way of life of certain social groups, their consciousness that comprehends the principles of modern social development.

In the mid-1970s and beyond, rules for the production of an intellectual product were identified experimentally:

- proceduralisation is the process of transforming verbal or declared knowledge into procedural knowledge;
- tactical learning, in which the subject learns specific procedures for solving a given set of problems based on individual experience and step-by-step repetition;
- strategic learning, which consists of teaching how to organise problem solving in a situation of increasing numbers of tasks, where it is important to learn how to deal with a common problem rather than a single task

It should be noted that fundamental and instrumental knowledge are closely interlinked and together fulfil the functions outlined below.

Ontological function. Ethno-cultural knowledge about the processes of anthropogenesis and ethnogenesis, about the historical diversity of cultures, knowledge of customs, traditions, folklore are the basis of ideas about the surrounding multinational reality. **Orientational function.** Fundamental and instrumental knowledge, being the basis of ethno-cultural competence, plays the role of orientation when determining the vector of educator’s activity in multi-ethnic society. **Assessment function.** Knowledge serves as a basis for the formation of attitudes towards objects and subjects of the surrounding reality of multi-ethnic society. However, knowledge itself will remain a dead weight if it does not address the activity. Therefore, the next component of multicultural competence is the action-practical one.

Materials and methods. The research methodology includes the application of descriptive and comparative-historical methods of scientific research and the method of observation. Dialectical and hermeneutical methods are also included. General scientific methods are widely used: analogy, comparison, analysis and synthesis.

Results. The practical component of ethno-cultural competence is a set of abilities and skills that ensure the success of professional activities, pedagogical communication in a multinational team.

Based on the understanding of the function as a generalised type of activity, the realisation of which requires certain actions from a person, the following functions are distinguished:

1. The communicative function is related to the implementation of pedagogical communication, provides the process of transferring information about the specifics of behaviour, customs, traditions, moral and ethical norms in a multinational team, creates conditions for the development of a positive ethnic identity in an environment of joint search and reflection.

2. The function of social perception in pedagogical communication is that the teacher is attentive to the child's behaviour, words, gestures and intonations. Behind the external manifestations of the child's behaviour and states, the teacher sees the child's thoughts and feelings, anticipates the child's intentions, and models the learner's personality traits.

3. The constructive realisation of this function lies in the fact that the teacher builds the educational process in accordance with the socio-cultural references of the multinational team on a dialogue basis, interweaving elements of folk pedagogy into her/his activities.

4. The correlating function is related to correcting negative perceptions and attitudes towards representatives of other nationalities in the teaching and educational process.

5. The stimulating-regulatory function is to arouse interest in learning and absorbing information about the national and cultural characteristics of the peoples of Russia and their region.

The reflection-evaluation component, a system of teacher's personal characteristics including the results of her/his professional activity, completes the structural and content analysis of teacher's ethno-cultural competence. While the first three components of ethno-cultural competence (motivational-valuable, intellectual-cognitive, action-practical) are functional in nature, the fourth component is sustainable personal characteristics formed in the process of activity and communication with people of different nationalities, and personal development [4].

The importance of this component stems from the fact that people perceive any problem through the prism of their views and attitudes, and only by assessing it (from their own perspective), they mobilise their knowledge and skills to develop a specific solution.

As B. G. Ananiev points out, the inner world of an individual is constantly working on the evaluation of what is happening, rethinking life guidelines, goals and values, evaluating himself and his own actions, his capabilities as a subject of social interaction. Interestingly, the content of an individual's inner speech acts as an indicator of her or his development as a subject capable of self-assessment and reflexive communication with others and herself/himself.

Y. N. Kulutkin points out that reflexion is critical thinking about the foundations, ideas and methods of cognitive activity. Thanks to reflexion an individual goes beyond the full absorption of direct activity, rises above it and, from this position, realizes the problems arising in front of her/him in the broad context of human relations to the world, to nature, to society, and to herself/ himself. In other words, reflexion is directed at the teacher herself/himself, related to her/his abilities and skills to analyze his own activity, to control himself in any situation, to ensure the development of her/his own personality, to create conditions for constant professional improvement. Research data on professional competence indicate that one of the key areas of insufficient competence of an educator, which naturally occurs with dramatic changes in social environment characteristics, is poor professional reflexivity.

The initial stage of reflexion is characterised by the teacher's inner orientation towards mastering her/his own activity, changing and developing it. This orientation arises in most cases when teachers understand that the ideas and notions they form depend not only on the features of the socio-professional environment, members of the collective (students, teachers), but also on their own internal means of perception, understanding, analysis and evaluation.

The subjects of reflection are quite varied, since the significant subject of management is not only information, but also relationships, both within and outside the educational process.

Discussion and conclusion. The practical work of a teacher is the art of education and upbringing. The art of the educator manifests itself in the way she or he constructs the architectonics and composition of the lesson and how she or he organises independent and educational work.

The new pedagogical approaches to teaching and education, the new level to which pedagogy has risen, now require much greater knowledge and skills on the part of teachers, not only in the subject matter they teach, but above all in making contact with students and their parents.

Based on different approaches to understanding pedagogical activity (N. V. Kuzmina, V. A. Slavenin, A. I. Shcherbakov, A. A. Leontiev), we can say that the leading component in it is pedagogical communication. Communication is the most important factor of personality formation. It ensures the regulation of human behaviour, its relations with other people. Communication creates a condition for purposeful regulation of feelings, behaviour, orientations, evaluations.

There are several approaches to the interpretation of the problems of pedagogical communication in the modern scientific literature. Thus, in the theoretical and experimental works of S. V. Kondratyev, it is considered mainly as an interaction between a teacher and students, and the teacher's role in this process is to manage their behavior and activities. Another variant of the analysis of the problem of pedagogical communication is the approach to it proposed by

V. A. Kann-Kalik and G. V. Kovalev, who define it as a creative process. Analyzing this position, it should be noted that in their understanding pedagogical communication is indeed a creative activity not only in relation to learners, but also in relation of a teacher to herself/himself.

L. N. Dichkovskaya, N. V. Kuzmina, E. A. Maslyko understand it as one of the factors of learning, which is professional in terms of goals, objectives, content, skill level, quality and effectiveness of subject-subject communication. It is these aspects of pedagogical communication that ensure optimization of upbringing and learning of the subject in the course of its teaching, motivation of mastering this subject, expansion of cognitive sphere of students, their involvement in joint cognitive activity, personal development of students, creation of conditions for development of abilities and skills of self-education and self-control. It is necessary to organize the system of upbringing and education based on scientific research of forms, methods, directions and mechanisms of personal development [6]. Dialogue and interaction of cultures ensure the education of a positive attitude to cultural differences [9]. The functioning of different cultures has common principles [10]. Culture is inseparable from human social activity, it is designed to form a healthy, socially stable personality [8, 9], in one way or another determines the socio-cultural development of society [3].

Summarizing the analysis of approaches to understanding the essence of pedagogical communication, we can conclude that in modern socio-psychological literature professional communication in general is understood as a system of interaction between a teacher and students, the content of which is information exchange, optimization of learning and education processes, organization of joint work of an individual student, classroom group and teacher, awareness of educational impact, knowledge of the student and yourself, creating conditions for self-actualization of students' personality and self. The teacher acts as an activator, organiser, and manager of these processes. Emphasizing the importance of educational and didactic functions of pedagogical communication, A. A. Leontiev points out that optimal pedagogical communication is such communication of a teacher (and more generally of a pedagogical team) with students in the learning process, which creates the best conditions for development of students' motivation and creative character of learning activity, for proper personality formation, provides a favorable emotional climate of learning (in particular, prevents psychological barrier), ensures the management of socio-psychological processes in the team and maximises the use of the teacher's personal qualities in the learning process.

One of the components of optimal pedagogical communication is the teacher's perfect mastery of the means of pedagogical influence — pedagogical technique, all verbal and non-verbal means of communication with students.

In a multi-ethnic society, when the teams of general educational institutions have a multi-ethnic composition, inter-ethnic communication, religious objects that form religious consciousness play an important role [5], noting the influence of Orthodoxy on the formation of Russian culture [7]. "In a multi-ethnic state, the general principles of solving ethno-cultural problems are often set by a political formula expressing a common national-state idea, including the principles of ethnic integration" [10, p. 5]. Analysis of its functions contributes to shaping people's consciousness and behaviour [10].

Inter-ethnic communication means certain interrelations and relationships in the course of which people of different nationalities exchange national experiences, values, thoughts, feelings and experiences. In the process of inter-ethnic communication, not only personal qualities, but also features of psychology, traditions and culture of the peoples of which the students are representatives are manifested.

Inter-ethnic communication becomes a means of awareness of one's belonging to one's native ethnic group and a form of ethno-cultural exchange. The international communication provides an opportunity to get acquainted with the traditions, cultures, historical experience of many peoples, which forms a broad view of the surrounding world, ethno-linguistic processes, human and national dignity.

It follows from this definition that inter-ethnic communication can be considered in at least three dimensions:

- communicative (transmission of information);
- interactive (organisation of interaction);
- perceptual (forming an image and concept of the other partner, exercising influence on the other person).

As a result of interaction in a multi-ethnic environment, people are confronted with a multi-dimensional and diverse cultural environment in which values are exchanged and each culture acquires and recognises its own identity in comparison to the other. It is a form of reference to old traditions that are still close to us, contributing to historical continuity. Historical continuity as the highest value is based on a real presence in human consciousness [5], is closely connected with historical memory [11], guarantees the proper level and quality of the resulting cultural product, which contributes to the dialogue of cultures in the context of the development of modern civilization [11], determining the modern sociality [1, 4].

As research shows, a person has her/his own established experience and individual psychological position, through which she/he passes the information coming to her/him about the environment, people and their relations, and cultural values. A person's perception depends largely on the individual's personal experience of her/his interests and orientation. Depending on this, perception can be deep or shallow, accurate or erroneous. Such individual differences in perception between people leave the possibility of distorted perception. This has been one of the reasons why there is a tendency in the everyday consciousness of some people (including young people) to psychologically shift the causes of their own failures onto others. In the context of a multi-ethnic collective, this tendency can take on a national colouring. The manifestation of national narrow-mindedness can be caused by circumstances (sometimes completely unrelated to nationalism) [11]. This may be due to a prejudiced opinion about a person, carelessness, inattentiveness, lack of respect and sensitivity towards fellow members of the collective and in general during communication with others, the use of nicknames and miscellanies addressed to representatives of a particular nation in spoken language (although jokingly, due to a false tradition) developed in the past. In the process of interpersonal communication in a multinational collective, tensions and conflict situations can arise between the people involved, due to the low level of common sense.

References

1. Baklanova OA, Baklanov IS. Contours of a typological study of the sociality of modern society. *News of the Saratov University*. Ser. Psychology. Pedagogy. 2014;14(2–1):5–10. (In Russ.).
2. Beletova DB, Zritneva EI, Beletov DN. *The development of children and adolescents' activity in physical education and sport in the Republic of Dagestan: Theory and Practice*. Stavropol; 2020. (In Russ.).
3. Erokhin AM. Scientific and informational aspect of research of socio-cultural development of society in the field of culture and art. *Economic and Humanitarian Studies of Regions*. 2015;2:123–128. (In Russ.).
4. Zritneva EI, Zritneva SV. Cultural traditions in socio-pedagogical work with minors. *Kant*. 2021;38(1):248–252. (In Russ.).
5. Kukva ES. Trends in the identification processes of young people in the North Caucasus and prospects for national consolidation. *Power*. 2014;4:68–72. (In Russ.).
6. Lobeiko YA. Socio-pedagogical aspect of personality activity in the system of social development. *Economic and Humanitarian Studies of Regions*. 2015;1:15–18.
7. Matyash TP, Nesmeyanov EE. Orthodox type of culture: idea and reality. *Humanities and Socio-Economic Sciences*. 2015;82(3):39–44. (In Russ.).
8. Peregudov SP. National-State Identity and the Problems of Consolidation of the Russian State. *Polis*. 2011;3:141–143. (In Russ.).
9. Gadzaova LP, Goverdovskaya EV, Tatarintseva EA, Kapiyeva KR, Dzhagaeva TE. Organization of the educational process in the university during the pandemic. *Propositos y representaciones*. 2021;9(S1).
10. Goncharov V, Kolosova O, Litvinova E. Ethnic Aspect of Different Cultures: Principles of Development and Functioning. *Science Almanac of Black Sea Region Countries*. 2019;20(4):3–9. <https://www.doi.org/10.23947/2414-1143-2019-20-4-3-9>
11. Magomedova M. The Ethnoculture of the North Caucasus as a Factor of Counteraction to Extremism among Youth. *Science Almanac of Black Sea Region Countries*. 2019;17(1):10–14. <https://www.doi.org/10.23947/2414-1143-2019-17-1-10-14>

About the Authors:

Zritneva Elena Igorevna, Ph.D. (Advanced Doctorate) in Pedagogy, Professor, Head of Social Technologies Department, Institute of Economics and Management, North-Caucasus Federal University (1, Pushkin Street, Stavropol, Stavropol Region, 355017, RF), ScopusID, zritneva@mail.ru

Yurinok Elena Anatolievna, Senior Lecturer, State and Municipal Administration and Labour Economics Department, Institute of Economics and Management, North-Caucasus Federal University (1, Pushkin Street, Stavropol, Stavropol Region, 355017, RF), yurinochka@yandex.ru

Received 28.03.2023.

Revised 22.04.2023.

Accepted 22.04.2023.

Conflict of interest statement

The authors do not have any conflict of interest.

All authors have read and approved the final manuscript.

Об авторах:

Зритнева Елена Игоревна, доктор педагогических наук, профессор, заведующая кафедрой социальных технологий, Институт экономики и управления, Северо-Кавказский федеральный университет (355017, РФ, Ставропольский край, г. Ставрополь, ул. Пушкина, 1), [ScopusID](#), zritneva@mail.ru

Юринок Елена Анатольевна, старший преподаватель кафедры государственного и муниципального управления и экономики труда, Институт экономики и управления. Северо-Кавказский федеральный университет (355017, РФ, Ставропольский край, г. Ставрополь, ул. Пушкина, 1), yurinochka@yandex.ru

Поступила в редакцию 28.03.2023.

Поступила после рецензирования 22.04.2023.

Принята к публикации 22.04.2023.

Конфликт интересов

Авторы заявляют об отсутствии конфликта интересов.

Все авторы прочитали и одобрили окончательный вариант рукописи.