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Linguistic Analysis of the Process of Training and Education in the Context of Cultural and Historical Development

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Abstract

Thanks to the widespread use of the native language in the process of training and educating the younger generation, the language is being revived, preserved and developed, its prestige is rising, and a society is being formed that provides full and comprehensive communication, regardless of ethnic and cultural identity. The education system positively regards the linguistic and cultural roots of each ethnic group as supporting elements and uses them to enrich the content of education, maintain the importance and effectiveness of achieving cognitive and practical goals at each level of education. The intentionality of entering into the existence of ethnoculture and the motivation to study the native language increases. Teaching culture is a more difficult task than learning to speak a language. This is the task of forming a new mentality through the formation of new images, feelings, abstract concepts and, in general, consciousness. However, this is the only true way, since it is possible to form the mental only by taking root in the spiritual cultural and historical space.

Keywords: culture, language, education, personality, socialization, ethnos, ethnic identity, cultural traditions, continuous education, ethnocultural identity.

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Лингвистический анализ процесса обучения и воспитания в контексте культурно-исторического развития

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Аннотация

Благодаря широкому использованию родного языка в процессе воспитания и обучения подрастающего поколения возрождается, сохраняется и развивается язык, поднимается его престиж, формируется общество, обеспечивающее полноценную и всестороннюю коммуникацию, независимо от этнокультурной принадлежности. Система образования позитивно относится к лингвистическим и культурным корням каждого этноса как к опорным элементам и использует их для обогащения содержания образования, сохранения важности и эффективности достижения

познавательных и практических целей на каждой ступени образования. Повышается интенциональность вхождения в бытие этнокультуры и мотивации к изучению родного языка. Обучение культуре — задача более сложная, чем обучение умению говорить на языке. Это задача формирования новой ментальности через формирование новых образов, чувств, абстрактных понятий и в целом сознания. Однако это единственно верный путь, поскольку формировать ментальное можно, лишь укореняясь в духовном культурно-историческом пространстве.

Ключевые слова: культура, язык, образование, личность, социализация, этнос, этническое самосознание, культурные традиции, непрерывное образование, этнокультурная самобытность.

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Introduction. In a bilingual educational system in addition to the actual linguistic material, everything related to the culture, history, mentality of ethnic groups that express themselves through this language is taken into account. The leading role is acquired by means associated with the ethno-cultural mentality and language of the people.

Bilingual ethnocultural education contributes to the awareness of the unity of the picture of the world. The correct approach to reading the picture of the world lies at the basis of one's own ethnic culture. The priorities and goals of a bilingual educational institution show its potential in the development of the ethno-cultural and educational process, in the formation of a culture of interethnic and interpersonal interaction. The problem of the education goal in a bilingual educational system, which consists in the reproduction of the integral culture of society in its diversity, determines a new approach to the content of education. Taking into account the ethnic specificity of each language and culture in interethnic and intercultural communication is a necessary condition for learning.

Intercultural education aims to prepare bilingual students who are able to communicate in their native and main languages, and at the same time to give them the opportunity to identify themselves with their ethnic culture as well as to get to know other cultures, knowledge of which would help to enrich their own culture, to inspire pride in their culture and promote its development. In the process of value study of ethno-cultural experience, the formation of a personality at the turn of cultures takes place, which is understood as a person with ethno-linguo-cultural competence. This ensures the development of confidence in one's abilities, the revival of ethnic self-awareness, responsible for the preservation and development of native cultural traditions, restoring a healthy lifestyle and responsible environmental thinking on their basis. At the forefront is not learning in general, but learning from the standpoint of the student's ethno-linguo-cultural identity as a participant in the dialogue of cultures.

Materials and Methods. The use of methods of analysis and synthesis, as well as comparative and hermeneutic methods of scientific research, makes it possible to establish the role of learning the language of an ethnic community in order to preserve ethnic culture and broaden a child's horizons.

Results. The problem of ensuring the ethnolinguocultural continuity of generations, which involves the revival, preservation and development of the native language of national minorities, is overcome only in a system of holistic, vertical, continuous education in these same languages from a preschool educational institution to a university based on a systematic approach. It is important to make available pre-school, primary, secondary vocational and university education in native languages, to ensure the training of teachers required for the implementation of the above educational levels and directions. In the process of purposeful influence and interaction within the educational system, it becomes possible to use different languages not only for general development, but also for the development of the native language.

Discussion and Conclusions. A general education institution is turning from an object of a unified cultural and language policy into an active driving force of ethno-socio-cultural development where students, representatives of national minorities, along with their native language are also taught in the standard state language. The student, being a component of a bilingual system, is revealed as an active subject of the educational process, and in particular the educational activity he performs. Educational activity, during which the socialization of the student's personality takes

place, is focused on the purposeful assimilation of ethnocultural experience in various forms of cognitive, theoretical and practical activities.

A general education institution not only conveys to students the identity of ethnic culture, but also awakens a sense of loyalty and devotion to their language and culture, encourages interest in the problems of its revival among students of other ethnicities, creates a climate of tolerance and mutual understanding, and fosters a dynamic awareness of the relationship between cultures. Knowledge, experience of culture and instilling love for it are the initial conditions for understanding another person, another culture and full participation in modern cultural and civilizational processes, an important role in which belongs to religious foundations that form religious consciousness, “emphasizing the influence of theological ideas on the philosopher...” [6, pp. 29–31], noting “the influence of Orthodoxy on the formation and formation of Russian culture” [8, pp. 39–44]. In the process of studying the educational systems of a large number of countries, it was concluded that all countries are united in their determination to end the isolation of bilingual education by developing such an educational policy that would cover everyone, and not just the indigenous population. In this case, cultural and linguistic pluralism will contribute to the enrichment of ethnic cultures.

The education strategy proclaims the provision of all rights of ethnic groups without any discrimination, regardless of race, language, skin color, religion, ethnic origin, contributes to the implementation in everyday world educational practice of the system of protection and preservation of ethnic minorities and their languages, and pursues the following goals: transferring to subsequent generations the culture identity perception of the minority to which they belong, recreating in them the attitude and content of this culture; encouraging interest in the problems of the minority belonging to the majority group, allowing to build a climate of tolerance and mutual understanding at an early stage of development; awakening in adults and adolescents a sense of loyalty and devotion to their native language and culture, educating them in a dynamic awareness of the relationship between minority and majority cultures; ensuring access to a minority culture for all people who, having a different mother tongue than that of the minority group, wish to have access to it and the culture it expresses, even if this is for purely practical reasons. Dialogue and interaction of cultures provide “... the education of a positive attitude towards cultural differences” [4, pp. 7–10]. “Culture is an essential characteristic of the social sphere of society; it is inseparable from the social activity of a person” [5, pp. 74–78].

International and Russian experience suggests a qualitatively new concept of the ethnolinguoculturological education system, revealing the dialectical connection between linguistic phenomena and extralinguistic reality, assuming a targeted and consistent distribution of educational material, designing and adequate technology for ethnolinguoculturological modeling of the relationship between language and ethnoculture, which is explained by the complexity of the language phenomenon itself, multilateral connections with material and ethnosociocultural reality, which determines “... the quality of a person and the ability of social subjects to purposeful interaction with the environment resulting from it” [7, pp. 282–284], “the complex interaction of various types of social communication” [2, pp. 5–10].

The model of ethnolinguoculturological education makes it possible to determine the didactic and personality-developing potential and scope of the use of the native language as a means of education and upbringing at all levels of the lifelong education system. The national character can be recognized by studying the national system of education [3, pp. 28–34].

Pre-school education is extremely important in the formation of a personality, and introducing children to ethnic culture is invaluable due to the fact that the family has lost their native language as a language of communication. This is the time of genuine and sincere immersion in the origins of ethnic culture. The practice of preschool institutions shows that their significant drawback is ignoring knowledge about the patterns of development of ethnic self-awareness, ethnic stereotypes and ethnopsychological characteristics, the formation of value orientations. The development of an active and adaptive personality is largely associated with the development and formation in the child of a permanent emotional attitude to the norms and rules adopted in society. The early inclusion of children in

their native environment, the assimilation of the mother's language contributes to the child's awareness of himself as part of his ethnic society, familiarization with ethnic culture. Ethnocultural originality and originality should be more fully realized at the first stages of education. Congenital ethnicity is the beginning of the child's inclusion in a certain ethno-cultural environment as well as formation of a certain ethno-stereotype. The educational process, the environment of communication are organized in the native language. Interest and habit to the ethno-cultural traditions of the people are formed through the organization of national holidays, labor and aesthetic education on the traditions of arts and crafts, through immersion in the language environment, culture and etiquette, protecting from excessive nervous tension. A language environment is being created and the constant appeal of children to ethno-cultural traditions is ensured.

Primary education (1–4 grades) lays the foundations for the functional literacy of students, introduces them to the principles of culture, i.e. the basics of moral and civic education, develops the ability to perceive the world figuratively and teaches to trace the connection of their actions with the outside world. The native language is the most perfect linguistic means at the beginning of school life. It is very important that education begins in the native language of the child, as this creates the necessary conditions for the development of his personality, improves the possibilities of social adaptation, and helps to overcome educational difficulties. The language of instruction should be the language of the ethnic group living in the area. Even if the native language of ethnic minorities is used as the only medium of instruction in primary school, the main language of the country is inevitably taught more. All students study their native language without exception. The educational process is organized in the native language. This also serves the interests of the state, since everything that meets the interests of its citizens is in the interests of the state.

The period of study in a general educational institution is accompanied by a significant conceptual transformation: the student learns to capture the meaning of the written word, to distinguish the form from the content of the statement, to use the language as a tool for conceptual representation. This is especially true if the transformation is facilitated by belonging to a cultural environment, constant contacts with educated adults and with various attributes of culture, primarily with written language. Traditional writing as an inseparable ethnic constant needs to be widely used. It is necessary to conduct teaching in the native language with the subsequent transition to the state language as a second language or means of instruction (all teachers must know both languages); link ethnic systems of knowledge and skills with the universal system, using a differentiated pedagogical approach to each ethnic group; increase the preparation of educational materials that take into account the cultural traditions of each ethnic group.

It is fundamentally important that the secondary school (5–11 grades) teaches the native language and through the native language, turning into an active force, ensure the continuity of culture. It is expedient to study the native culture, the culture of speech and writing in the native language on the basis of the ethnocultural tradition in order to increase the intentionality of entering into the existence of ethnoculture and the motivation to study the native language. The functional and communicative educational process is organized in the native and state languages. All students learn their native language. The study of sub-ethnic dialects is provided. Students continue their education in their native language as long as possible. The practice whereby members of a minority can continue their education in their mother tongue only in areas related to their own languages, culture and history, and all other subjects are studied in another language, should be considered only a temporary solution to the problem. It is ideal to study in one's native language until graduation from a general education institution, and the same applies to teacher training. An acceptable alternative to this, the state usually prefers it, is a bilingual secondary school in which students, representatives of national minorities, are taught in the state standardized language along with their native language. Education is given in increasing amounts in the mother tongue so that at the end of the course of general basic education, everyone will have a perfect command of both languages, spoken and written

Ethno-cultural values are mastered that contribute to the formation of national identity, develop a sense of responsibility

for the future of the ethnic group, its language and culture, and contribute to the implementation of historical continuity. Historical continuity is closely connected with historical memory [10, pp. 41–47]. In the process of studying the native language, the history of the people, geography and other subjects of the humanitarian cycle, socio-ethical, moral forms of behavior are mastered, a world outlook and national civic consciousness of the people are formed. In the lessons of the native language and literature, in textbooks, especially in the native language, texts are used in parallel using traditional and modern writing. The study of systematic subjects is being completed, and an opportunity is opened for independent work to improve the knowledge of the native language, literature, and the history of one's people. A level of language proficiency is provided that is sufficient for the integration of school graduates into the professional training systems of the Russian Federation and other countries. The state level of all aspects of the educational process is ensured through the system of state educational standards and the use of the most advanced educational technologies.

Specialized classes in the humanities are organized (ethno-pedagogical, philological, translation, applied arts, historical and literary, cultural studies) with the teaching of subjects of regional competence in the native language. The mother tongue receives support outside school hours. To stimulate language processes, it is necessary to systematically organize olympiads, competitions on topics related to the knowledge of native languages and culture, knowledge of folklore and literature. Teaching foreign languages is carried out with the help of the mother tongue. The main goal is real bilingualism.

Vocational education supports the language of the people's traditional professional activities. The goal is to prepare a specialist for productive professional activity with the creation of prerequisites for the formation of a personality capable of understanding the world around him and fitting himself into it, taking into account the ethno-cultural conditions of the environment and the needs of the time. Learning the native language is mandatory. It is necessary to introduce the teaching of various subjects, primarily the humanities, in the native language. The possibility of teaching in the native language in the system of vocational education is the restoration of the factor of the demand for the native language in modern society, the increase in the intentionality of entering the ethnic culture, the motivation to learn the native language, and the increase in the need for it. Thanks to this opportunity, it becomes possible to obtain professions traditional for an ethnic group in the native language; the return of obsolete terms is carried out. At the same time, ethnic specificity and all-Russian conditions are combined in the activities of educational institutions, world achievements of culture, science, and pedagogy are used.

A program of continuous teacher education is being implemented; various support activities are being carried out at the moment. Training of staff capable of teaching and educating in their native language at all levels of the system of continuous national-regional education is organized. Graduates of the vocational education system have extensive knowledge in the field of language, history and culture, ethnopedagogy and ethnopsychology, customs and traditions of their people. Teachers of Russian and national languages are being trained for preschool institutions, primary, secondary and higher schools, both native and non-native, and the task is to train translators from the respective national languages.

Special conditions are being created for the implementation of the educational process in the native language; the formation of intellectual abilities and spiritual and moral qualities of children, taking into account ethno-psychological characteristics, philosophical views and pedagogical traditions of the people; for development of ethnic culture, its enrichment with the cultures of the peoples living together, familiarization with universal values that contribute to the "dialogue of cultures in the context of the development of modern civilization" [9, p. 145–160], which defines modern sociality [1, p. 168–177].

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Conflict of interest statement

The authors do not have any conflict of interest.

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