

Ethnocultural education of students in Russian universities

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Abstract—The article discusses the features of the ethnocultural education of students in Russian universities. The purpose of the article is to identify and analyze the peculiarities of the ethnocultural education of students in Russian universities. The methodological basis of the study consists of a systematic structural, active approach that considers the ethno-cultural education of young people as one of the most important activities in universities in Russia.

The following research methods were used: theoretical methods (analysis of philosophical, psychological, educational, sociocultural, educational and methodical literature, synthesis, modeling); applied methods (observation, questioning, tests, diagnostics, experiment, methods of mathematical statistics and the identification of the average component). Theoretical propositions were developed on the leading role of active, creative educational activities in the ethno-cultural education of students, based on a common national history and traditions through the introduction of a complex of effective technologies, techniques and exercises. The content of the model for the effective development of students of ethnographic culture was developed and introduced into the educational process of the institution based on the dialectics of cultural pluralism, competence, ethnocultural, technological, personal and activity approaches. The results can be used by university teachers in the course of ethnocultural education and by methodologists of The Institute of Advanced Studies in Education. The following conclusion is made: ethnocultural education based on cultural pluralism is an integrative personal education, that is, the presence and recognition by the teacher of free existence and development of various ethnic cultures as part of a single national community. Ethnocultural education is also the formation in the national identity of the student's personality and the consolidation in laws and regulations of the right to the free development of various cultures and cultures of an ethnic minority, recognition of this right for all peoples and ethnic groups.

Keywords—*ethnocultural education, ethnographic culture, students, higher education*

I. INTRODUCTION

The study of issues of ethnography, ethnographic literacy is always relevant, as it allows bringing the system of ethnographic education in the Russian Federation to a higher level, which can resolve and improve the quality of interethnic interaction of peoples.

The constant movement of people - a large number of migrations, tourism, business trips, international exchanges - has become commonplace in modern society today. In this regard, the priority is the creative interaction of people of different nationalities, oriented to the future. Nowadays, there are no cultural communities completely isolated from the world: every nation is open to the perception of a foreign culture and is ready to offer its values to others. In the context of these tendencies of social development, it becomes extremely important to involve the young generation in the cultural characteristics of peoples, to teach mutual understanding [1].

Today, more than 160 peoples live in Russia: Russians, Bashkirs, Buryats, Chuvash, Mordovians, peoples of the North Caucasus - Dagestanis, Ingushs, Kabardians, Balkarians, Circassians, Chechens - whose number exceeds 1 million people. The region of the North Caucasus is rather multinational and has a complex ethnic composition of the population. For example, more than 36 nations and nationalities live in the territory of Dagestan. The Chechen Republic is also multinational and multi-faith. Chechens are the most numerous nation living in the region, also Ingushs, Russians, Kumyks, Lezgins, Nogais, Armenians, Jews, Terek Cossacks, etc., live in the region. The North Caucasus is a multi-colored mosaic of peoples, traditions, languages, cultures, rituals, religious and secular rituals.

National culture is the result of the intellectual creative activity of the people and gives a distinctive

flavor to the environment in which the younger generation develops a readiness for intercultural dialogue, which allows them to reach the level of "acceptance" of universal human values.

This research is aimed at solving the problem: what are the features of the ethnocultural education of students in Russian universities.

The purpose of the study is to identify and analyze the peculiarities of the ethnocultural education of students in Russian universities.

II. METHODOLOGY

The dialectic of cultural pluralism (H. Wolf, N. Machiavelli, K. Jaspers, H. Zandkyuler, K. H. Momjian) was used as a methodological basis for the study as an indicator of a person's successful adaptation to a foreign culture without abandoning his own, key points of the competence approach foreign (B.Oskarsson, D.Raven, N. Chomsky, V. Huttmacher, FA Tyan, J. Davidson, R. Sternberg) and domestic researchers (V. A. Bolotov, A. A. Verbitsky, I. A. Zimnyaya E.F. Zeer, A.K. Markova, L.M. Mitina, V.V. Serikov, Yu.V. Frolov, A.V. Khutorskoy, V.D. Shadrikova, M, etc.); ethnocultural approach (Sh. M.-H. Arsaliev, B.B.-A.Abdulvakhobova, I.Yu. Aliroev, V.K. Batsyn, Z.- A.T. Gasanov, E.A. Zhirkov, L.B. Zasedateleva, V.A. Nikolaev, M.A. Yakunchev, and others); technological approach (V.P. Bepalko, V.V. Davydov, V.K. Dyachenko, L.V. Zankov, P. Ya. Halperin, Sh.A. Gapurov, H.I. Ibragimova N.V. Kuzmina, AB Lebedev, I.S. Melyukhin, H.V. Turkaev, Z.I. Khasbulatova); personality-activity approach (A. Verbitsky, V.I. Danilchuk, I.F. Isaev, A.N. Leontiev, T.V. Masharova, V.A. Slastenin, O.K. Filatov, E.N. Shiyanov, G.P. Schedrovitsky and others.).

First, the term "literacy" should be considered to define the essence and content of the term "ethnocultural education", "ethnographic culture", "ethnographic literacy." The term "literacy" in Greek (grammata) means "proficiency in oral and written language which is one of the most important indicators of the cultural level of the population" [1]. Who is the literate person? Dictionary of S.I. Ozhegov explains this concept as follows: "a literate person is a person who has the necessary knowledge in some field" [2]. Initially, the concept of literacy was used to determine the level of proficiency in reading and writing skills according to the norms of the native language [3]. If we try to transform the term "literacy" into "ethnographic literacy", we find that the ethnographic literacy of the individual is the possession of the necessary ethnographic knowledge and information from different cultures, languages and traditions, which is the most important indicator of the cultural level of the individual. The teacher's ethnographic literacy is responsible for the study and knowledge of the numerous ethnic groups that inhabit the Chechen Republic and other ethnic formations, their origin (ethnogenesis), composition, resettlement, and cultural and everyday characteristics.

Referring to the concept of "ethnocultural education", it is important to separate it with a similar

"ethnic culture". The first concept is largely based on the concept of "ethnography", denoting "ethnos" - the people, "graphy" - to write, that is, the science that studies peoples - ethnic groups and other ethnic formations, their origin (ethnogenesis), composition, settlement, cultural and everyday characteristics. The concept of "ethnic culture" is based on the term "ethnics", which also from Greek (ethnos - people, synonyms - folklore, folk, authentic, archaic) is a set of customs, songs, music, dance, material culture of a certain people [3]. In other words, the main difference between the formations of "ethnographic culture" and "ethnic culture" is that the concept of "ethnographic culture" is a broader term implying not just knowledge of one's own culture, customs and traditions, one's own language. Otherwise, indifference, indifference can lead to complete ignorance of their "neighbors", who eventually may become alien and sometimes "interfere" with the titular nations in a given region. This circumstance most often leads to interethnic tensions and conflicts.

In order to better understand the process of ethnocultural education of young people, we turned to the theory of tolerance, humanization, humanitarization, technologization of the educational process and the leading role of the principle of poly-ethnicity and multi-confessional; ideas of ethnocultural education (T.I. Baklanova, T.V. Poshtareva, T.K. Solodukhina and others); the concept of professional training of teachers T.S. Ilina, V.G. Levchenko, M.A. Surkhaeva, V.M. Filippova, K.D. Chermitova, O.V. Ursova; works that reveal current trends in the preparation of future teachers (N.I. Aleshko, P.V. Bepalov, A.Yu. Kravtsova, G.K. Safaraliev, R.F. Shchukina, M.V. Chelombitko); the ideas of the Universal Declaration on Cultural Diversity as a positive interaction between people of different cultural backgrounds.

III. RESULTS

The existing diversity of multicultural life forms the ethnocultural literacy of the country's population, but this often happens spontaneously, not consistently. In our case, we should talk about a specially organized ethnographic education, which involves not only students, representing the future of the republic and the country, who live in the existing multi-ethnic society and build a fortress of interethnic relations that excludes intolerance belongs to a different culture and speaks another language. To this end, the all-Russian campaign began in 2016. On the eve of the National Unity Day, November 3, 2016, an international enlightenment campaign "Great Ethnographic Dictation" took place in 85 regions of Russia, including the Chechen Republic, as well as in the CIS countries, Abkhazia and South Ossetia. The action was held under the slogan "There are many nations - the country is one." France and Belgium joined this action, the ethnographic dictation. There were more than 2,600 sites. Everyone who wants to test their knowledge of ethnic awareness - customs, songs and dances, cuisine and the material culture of the peoples of multinational Russia wrote ethnographic dictation.

There is a well-known commandment of all ethnographers, the author of which is a well-known Russian scientist, ethnographer, corresponding member Lev Yakovlevich Sternberg: "Who knows one people, knows no one, who knows one religion, does not know one. One cannot appreciate one's own culture without recognizing others; only in this way do we ultimately make them "ours" [4]. It is difficult to disagree with this "commandment". Indeed, learning about another, "alien" culture, you will better know your culture, your people, your traditions, having decided on self-identification.

At the same time, we are seeing another side of development of such an ethnographic process in the youth environment: actively integrating into the all-Russian space, carefully studying the Russian language necessary for further study and work, unfortunately many, began to forget their national traditions, native language. The crisis of the ethnic identity of the individual in certain subjects is connected with the leveling of the "I", the erosion of the national language and national culture. This circumstance can interfere with or "slow down" the young man's ethnic self-determination when he can hardly answer the question "Who am I?", "Who am I with?", "Who are my ancestors?". Due to a growing ethnic culture and literacy, ethnic identity of a person is formed on the basis of many terms and definitions, but today ethnic identity and ethnic self-determination, ethnic thinking, which are closest to the individual and have a purely subjective character, are decisive today. It is known that a people exists as long as there are people, ethnic groups who identify themselves with this people. Numerous publications [2] indicate that under conditions of rapid globalization, with obvious processes of universalization of culture, unity of monolingualism in the global world, people, nevertheless, vote for the sovereignty of the nation, originality, national interests and national culture.

Each subject of the Russian Federation still maintains its own national specificity, language, customs and traditions. In the Chechen Republic, national specificity is most often reflected in the synthesis of many cultural traditions, languages and customs, which requires the study of all the cultures, languages and traditions living in a given territory.

Ethnic self-consciousness, the thinking of young people is different, maximalism, impatience, extreme and uncompromising views and demands on others, as well as an inflated level of claims against everything. Therefore, going to study in a Russian university, the young man is completely immersed in a different culture, different everyday behavior, forgetting his native language, often forgetting about the elementary folk traditions of his family, showing disrespect for elders, impatience, aggressiveness, inability to accept half tones and tolerance. Therefore, the teacher's ethnic culture presupposes a degree of expression of his "own", national behavior and activity as a sign of ethnic identity, his focus on respect for his people and his neighbors, as well as the level of ethnic tolerance, which is formed when interacting with other ethnic

groups and in dealing with special situations in a multicultural environment. Ethnic self-awareness, as part of ethnographic culture, is formed in the course of inter-ethnic situations, in certain ethnic conflicts, when stereotypes of ethnic culture take on a personal meaning, where the presence or absence of ethnic tolerance of a young person manifests itself. In psychology, tolerance is understood as "the absence or weakening of the response to any adverse factor" [5]. Ethnic tolerance of a person can manifest itself in a situation of interethnic interaction, during which he displays restraint, self-control, the ability to endure adverse effects from outside and provocation for a long time. Sociologists explain the term "tolerance" from the Latin "tolerantia", suggesting "tolerance, indulgence towards someone or something, in society - the tolerant attitude of an individual, social group or society as a whole to the interests, beliefs, and habits of others" [6]. Ethnic tolerance is an integral part of the general tolerance of an individual and its ethnic literacy, ethnic education.

The factor contributing to effective ethnocultural education was the first document, The Concept of State National Policy, signed by President Ramzan Kadyrov. The concept confirms the need to create decent conditions for both the economic and cultural development of the peoples of all nationalities inhabiting Chechnya since ancient times. For example, representatives of more than thirty nationalities live in the Shelkovsky district, and in the village of Sary-Su, in the villages of Chervlennaya and Voskresenovskaya more than 4 thousand Nogais are engaged in construction and agriculture. It is known that the village of Sary-Su was formed after the revolution, and at the end of the 1930s, the resettlement of the Nogai people inhabiting small settlements into the general community began. Noghais have always actively honored and supported their culture, national cuisine, customs, traditions. At the same time, mixed marriages of Nagaian people with Chechens, Kumyks, supporting their traditions and customs, are also noted here, but at the same time, mixed marriages with Chechens are also not rare. Nogai people very warmly say that the Nagaian, who grew up in Chechnya, consider Chechnya to be their home. Another numerous nation living in Chechnya is the Tatars living in the village of Grebenskaya by the Terek River. The village has a large Muslim school that introduces children to Islam, the Islamic culture. Along with the Tatar language, many Tatars speak Chechen well. However, the Tatars honor the Tatar culture; in particular, it concerns the national cuisine, national costume and holidays. There is one feature in the upbringing and education of children, characteristic of the North Caucasus. This is the desire of families to give their children to study for teachers of Russian nationality. It is known, for example, that a monument to a Russian teacher was erected in Dagestan. This is the image of a young Russian woman who arrived after graduating from high school to distant Dagestan, Chechnya, Kabardino-Balkaria. "Russian teacher", as a collective image, came to an unfamiliar people in order to transfer their knowledge to another people, to teach them the

Russian language, Russian culture, customs, traditions. Daghestanis, having erected a monument to the Russian teacher, wanted to emphasize how they highly appreciate the assistance that was provided to the multinational and, often, scattered republic of Dagestan. The Russian language allowed all nationalities and ethnic groups to unite into a single Dagestan people, into a single multinational republic. The statement by the head of Chechnya, Ramzan Kadyrov, that there are not enough teachers of the Russian language and Russian-speaking teachers in the republic should be noted. It is known that for many children living in the mountainous regions of Chechnya, the Russian language is not native, therefore, Russian teachers are invited from all over Russia, who are promised special housing conditions. In one interview, Ramzan Kadyrov said that Russian teachers had already arrived in Chechnya, for whom special conditions had been created. Another populated area of Chechnya, where more than 4,000 Avars live compactly, is the highland Kinha settlement of the Sharoy district, the village of Borozdinovskaya, the main activity is animal husbandry. Avars closely communicate with other nationalities of Chechnya, inter-ethnic marriages are not uncommon. Another kindred people living on the territory of Chechnya are Kumyks living compactly in the villages - Darbanhi, Vinogradnoye, Braguny, making up more than 5 thousand inhabitants. Kumyks cherish their national culture, perceiving its elders.

Having determined the high significance of ethnocultural education based on cultural pluralism, it is an integrative personal education - the presence and recognition by the teacher of the free existence and development of various ethnic cultures as part of a single national community. Ethnocultural education is also shaping the national identity of a student's personality and enshrining in laws and regulations the right to free development of various cultures and cultures of an ethnic minority, recognition of this right for all peoples, contributing to peace in the Caucasus and greater understanding between the peoples of the republic. We set the following task: to find out the existing requirements in the framework of ethnography, ethnographic literacy for young teachers of institutions using the example of gymnasiums, because the pedagogical community is our future, these are people who will live and work in a polynational, multicultural society of the Chechen Republic.

The content-component composition of ethnocultural education is a cognitive-informative component, a communicative-polyethnic component, an ethno-search, tolerant-multicultural.

The "Program of ethnocultural education based on the common history and traditions of the peoples of Russia" was introduced into the educational process of the university.

There was a need to test in practice the effectiveness of the developed program of effective ethnocultural education and the techniques and technologies accompanying it using the method of experimental work.

An experimental study was carried out in the period from 2014-2017. Experimental work included interrelated and interdependent stages. Staging stage - from 2014 to 2015. At this stage, a program of experimental work was compiled, groups of students participating in experimental work were selected, and reliable methods and techniques to determine the initial level of ethnographic culture teachers' formation were determined. Having determined the groups of participants, diagnostic methods, we proceeded to identify the initial level of ethnographic culture among teachers and the Control and Experimental groups. All the identified components are closely interrelated, interdependent and constitute a single entity - the ethnographic culture. The first component of an ethnographic culture is a cognitive-informative component, which implies understanding, awareness, mental activity, and cognitive ability; processing incoming ethnographic information. In order to achieve this goal, a survey was conducted with the students. Here are some questions: Can you define the term "ethnocultural education"? What is ethnographic knowledge? Could you tell the difference between an ethnographic and ethnic culture of a person? Then we proceed to the analysis of the second component of the ethnographic culture - the communicative-polyethnic component. In order to understand how this component is formed in teachers, we used the method of A.V. Batarshcheva "Diagnosis of the ability to inter-ethnic communication of teachers." At the end of the analysis of the initial levels of ethnographic culture of teachers and its component composition, we proceeded to the analysis of the ethno-search component that plays a special role in the formation and development of the teacher's ethnographic culture. We used the Questionnaire for self-diagnostics "Diagnostic program of activity in the teacher's professional activity", the author of which is Svetlana Ivanovna Chervyakova. The questionnaire was adapted for our purpose - to find out how active a teacher is in the framework of ethnocultural activity and the search for necessary information. The tolerant-multicultural component, which is responsible for emotional responsiveness and interest in "alien" national cult, allowed the use of the developments of I.D. Starodubova.

Thus, the tasks and goals of the ascertaining stage of experimental work were solved. Namely: the Program of experimental work was developed, the content and tasks of the 3 stages of the experimental work were described and approved, the EG and CG were determined and the Diagnostic Techniques were selected.

The results obtained led us to the idea that it is important to change the situation, to raise the level of ethno-cultural education and its main components: communicative-multi-ethnic, suggesting inter-ethnic communication between people; the ethno-search component, which is one of the important components of the ethnographic culture, assumes that the person (teacher) in every possible way strives for active ethnocultural activity; tolerant-multicultural component, which assumes the following qualities of a

teacher working in a polynational environment: emotional responsiveness and interest in the "alien" national cult, a sense of friendship and unity among nations.

In order to raise the level of ethnographic culture, we proceeded to the development of conditions designed to fundamentally improve the qualities and competencies of teachers working in the multi-ethnic and multi-religious environment of the Chechen Republic.

The next stage is the formative stage. The objectives of this stage were to: test active technologies, trainings, methods and techniques for effective ethno-cultural education: "A program to improve the level of ethno-cultural education based on the common history and traditions of the peoples of Russia". The purpose of the program: to increase the level of ethnocultural education of students.

All the tasks and goals were solved, thanks to the introduction of a content-technological complex in the educational process, which helps to determine the dynamics of ethnocultural education of students based on the common history and culture of the peoples of Russia: Training "Interethnic Tolerance" M. Mazayeva and H. Hasmagomadova; materials of the project "Ethno-Mir of the Chechen Republic". Exercises: "Create a team", "Meeting at the station", Non-verbal greetings exercises; An exercise that develops the ability to independently find and use information resources within the framework of ethnographic literacy; Exercise "Introduction to the history of my name"; Exercise "Multicultural"; Exercise "Story on behalf of my national cuisine".

Students of the Experimental Group began to understand better, to realize the importance of ethnographic knowledge, ethnographic literacy; they learned how to process incoming ethnographic information, master useful ethnographic knowledge that has been tested by practice, giving the teacher a complete picture of reality and an understanding of the world around.

The third final stage was carried out from 2016-2017. The tasks of the final stage: to carry out diagnostics with the reuse of previous methods and techniques used by us at the ascertaining stage of experimental research, to analyze and correct the results on the development of ethnographic culture.

So, the tasks and goals of the final stage of experimental work were successfully resolved. We carried out repeated diagnostics using the same methods and techniques used by us at the ascertaining stage of experimental research, analyzed and corrected the final results on the development of ethnographic cultures of teachers and proved the high efficiency of the introduced model of development of teachers of ethnographic culture through effective organization of internal professional development and innovative techniques and technologies. Experimental group teachers have more developed their ability to inter-ethnic communication and inter-ethnic interaction; the

ability to design a multi-ethnic, multicultural space, taking into account all the nations and nationalities inhabiting Chechnya. It was also noted that teachers who have undergone internal refresher courses, in every possible way strive for active ethnocultural activity, they manifest the need to work for the good of their small and large Motherland; promote the expansion of cultural contacts between nations and peoples of Chechnya. Teachers began to show responsiveness and interest in "alien" national culture. All the above indicates that the implemented Program has high efficiency and effectiveness, versatility, the use of which is possible in other institutions.

Theoretical propositions were developed on the leading role of active, creative educational activities in the ethno-cultural education of students, based on a common national history and traditions through the introduction of a complex of effective technologies, techniques and exercises. The content of the model for the effective development of students of ethnographic culture was developed and introduced into the educational process of the institution based on the dialectics of cultural pluralism, competence, ethnocultural, technological, personal and activity approaches.

The results can be used by university teachers in the course of ethnocultural education and by methodologists of The Institute of Advanced Studies in Education.

IV. CONCLUSION

Ethnocultural education based on cultural pluralism is an integrative personal education - the presence and recognition by the teacher of the free existence and development of various ethnic cultures within a single national community free development of various cultures and cultures of an ethnic minority, recognition of this right for all nations and peoples.

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