

*Materials of Conferences***ETHNO-CULTURAL EDUCATION IS THE IMPORTANT COMPONENT OF ETHNO-CULTURAL COMPETENCE OF TEACHERS IN STAVROPOL REGION**

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The present stage of scientific knowledge is characterized by the increasing role of pedagogical studies devoted to ethno-cultural education. In the world of multi-ethnicity pedagogy phenomenon has been the subject of research in the 60s of XX century, and, since the 80 s, abroad actively developing process of the formation of concepts: ethno-cultural education (J. Banks, U. Boos-Nunning, U. Sandfuchs), bicultural education (W.E. Ftenakis), multi-prospect education (H. Gopfert, U. Shmidt), anti-racist education (Ch. Mullard, M. Cole, S. Trone), cross-cultural education (R. Henvi), etc.

Scientific understanding of the individual problems of multi-ethnic education, such as promotion of tolerance (A.G. Asmolov, A.P. Ilchenko, N. Lebedeva, Sh. Merzoev, E.I. Shlyagina et al.), features the work of teachers with migrant children (Z.B. Bagatova, O.V. Gukalenko), the organization of ethno-cultural education and training (K.S. Akhiyarov, I.A. Arabs, M.M. Bakhtin, Z.T. Hasanov, B.C. Bibler, G.N. Volkov, W.A. Vinokourov, G.D. Dmitriev, V.K. Shapovalov, A.V. Shafikova et al.) are represented sufficiently [1].

Implement ethno-cultural education is not possible without the light of the theoretical and practical issues. The key problem of ethno-cultural education is the formation of ethno-cultural competence.

This term appeared in science recently and does not yet have a single interpretation. For example, in the dictionary "Ethno-tolerant education teenagers in the family" gives the following definition: "Ethno-cultural competence – the degree of manifestation of the personality, skills and abilities that allow it to properly assess the specificity and reaction conditions, relationships with members of other ethnic communities to find appropriate forms of cooperation with them with a view to maintaining an atmosphere of harmony and mutual trust" [2]. Meaning of the term approaches to the content of inter-ethnic (multi-ethnic, cross-cultural) competence in the author (V.L. Kortasheva and V.K. Shtykareva) interpretation of the definition of ethno-cultural competence is a sociological perspective.

We offer the following definition. *Ethno-cultural competence is an integral property of the person, which is expressed in the set of notions, knowledge of native and non-native of Ethnic Culture, their place in the global culture, the experience of mastering ethno-cultural values, which manifests itself in the ability, skills, behaviors in*

mono-ethnic and multi-ethnic environment. The essential difference between this definition cultural studies and ethno-pedagogical approaches to sharpen the focus on competence in native ethnic culture and activity-experience master ethno-cultural values on the basis of which is formed by a civilized ethnic and cultural consciousness, devoid of nationalism and ethnocentrism, but having a healthy sense of self-esteem in harmony with a sense ethno-tolerant, and *ethno-cultural education is a holistic process of learning and mastering the practical values of popular culture, the culture of the ethnic group in germinating and entering into the world of culture, the process of formation, socialization, education of the individual in the ethnic and cultural traditions.* Ethno-cultural education focuses on the culture of the people whose language is dominant in the region.

To date, developed different approaches to ethno-cultural education: acculturation (U. Boos-Nyuning, U. Zandfuks, B.E. Korsunova, R. Khayrullin, O.V. Gukalenko et al.), Dialogue (M.M. Bakhtin, B.C. Bibler, G.D. Dmitriev, H. Tomas, X. Gepfert, U. Schmidt et al.), socio-pedagogical (M. Cole, K. Mullard, S. Troun, A. Memmi et al.).

The analysis of different approaches to the poly-ethnic education identified their basic conceptual ideas and goals:

- to current ideas acculturative approach include ideas ethnic and bicultural education, reflecting the development of interest in their culture and that of others, develop the ability to critically assess the value of each culture, and on this basis to form their own ethnic identity;

- key ideas dialog approach were openness, dialogue of cultures, cultural pluralism, aimed at the development of the human capacity for intercultural communication; the formation of ideas about world of diverse cultural exchange processes and the layered structure of each culture; introduction to different cultures, the formation of planetary consciousness;

- The basic idea of a social pedagogical approach include the concepts of equality and justice, development of the ability to critically perceive stereotypes relating to other people and their cultures; integration of elements of other cultures in their own system of thought; development of empathy, ability to resolve conflicts.

Education, drawing on national traditions of the people, their culture, national and ethnic rituals, customs acts as a condition for the implementation of a multi-ethnic education. Formation of ethno-cultural competence is inextricably linked to the education of ethnic tolerance, as it is a tool, a mechanism to achieve interethnic understanding and interaction. Ethnic Tolerance and Ethno-cultural competence are twofold nature. On the one hand ethno-cultural competence is based on knowledge of the Ethnic

Culture and experience in the field of interethnic relations and aimed at mutual understanding. On the other hand ethnic tolerance, based on the recognition and acceptance of ethnic and cultural diversity, enables us to understand other people, to expand the scope of the ethnic experience and knowledge [3].

In studies in cultural studies (S.N. Ikonnikova, N.B. Krylov, A.P. Sadokhin, A.A. Susokolov etc.) Culture of the XXI century is represented, on the one hand, as a global integration process, as a mix of ethnic cultures, and on the other, as the desire of every nation to preserve their identity, their national values, above all – language, art, traditions, customs, their mentality. The collision of these trends manifested in the revitalization of regional cultural forces that are interested in the development of their own, ethno-cultural community and at the same time – to create a unified educational space time. The region. In this connection, the problem is updated ethno-cultural education at all stages of life of people.

Stavropol youth is influenced by a number of factors multiethnic society: the ambiguity of international relations caused by historical events and contemporary crises; interests of the people to their ethnic and cultural heritage; ethno-cultural traditions and lifestyles of the region's peoples and migrants, etc., which requires, first of all, an appropriate teacher training.

The study showed that teachers Territory (73, %) noted the importance of addressing inter-ethnic character. Thus, a questionnaire, interviews and observation of the activities of the teachers showed that 67,9% of respondents had witnessed ethno-conflict situations that are accompanied by mutual insults with national color, disputes over whether representatives of what nationality are old residents of Stavropol steppes; 51,5% of respondents noted friction between teachers of different nationalities, related to lack of knowledge of ethno-cultural features (traditions, customs) of another nationality. In discussing ways to solve these problems, respondents in most appealed to his own experience. Only 15,7% of the teachers knew the history of the formation of intercultural dialogue in the North Caucasus; 19,7% – the story of a multinational Stavropol. With ethno-psychological features of the peoples living in the

region, 22,6% of respondents are familiar; 30,8% knew the customs and traditions of the peoples of the North Caucasus and Stavropol. This knowledge was mainly obtained in the process of personal experience, communication in everyday life. Only 19,1% of the respondents turned to the scientific literature; 13,2% – were interested in the problems of interethnic relations, as reflected in the media.

Presented empirical material allowed us to formulate a number of conclusions concerning the features of the position of teachers in the multiethnic region. Teachers with weak understanding of the culture of interethnic communication, had problems making contact with other colleagues from different ethnic groups. At the same time establishing contact took place more successful if the teachers were familiar from their own experience with the peculiarities of the ethnic environment. Rather low level of ethno-cultural competence of teachers, makes continuing education the important condition competent solutions of ethnic problems.

Ethno-cultural competence in line with the socio-cultural phenomenon of competence, cultural approaches allows us to characterize its dual nature. On the one hand ethno-cultural competence emerges as the key necessary modern student, regardless of specialty areas, and on the other, as the basic structure of vocational education students enrolled in a multi-ethnic region. In terms of Stavropol ethno-cultural competence of the student contributes to solving important problems of socio-cultural harmonization of interethnic relations.

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