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Professional Culture of the Specialist of the Future

ETHNO CULTURE AS AN ELEMENT OF THE TEACHER'S PROFESSIONAL CULTURE

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Abstract

Our society is characterized by a contradiction between dynamically changing information and the actual cultural level of higher educational institutions graduates and the ability to have a professional competence level allowing to be a real professional and specialist. The contradiction makes it necessary to solve the problem of formation of professional culture as the main condition of an individual successful activity. Professional culture represents a complex phenomenon. It has many different components in its structure. One of them is ethno culture that is not only important but also necessary for an individual's activity in conditions of multinational society. The paper is aimed at studying the role of ethnic component in professional culture structure and its importance for future specialists in education field. The author gives a short review on ethno pedagogics development, considers the problem of ethno cultural competence formation, and presents systematic, synergetic, competence-based and technological approaches as the methodological base of research, and gives some ideas about experimental research. Special attention is paid to ethno cultural competence as a component of professional culture of a future specialist. The paper gives the author's ideas about the role of ethno culture in specialist's training. The changes in ethno cultural competence level as a result of experimental work are shown. This article can be interesting for specialists in education, pedagogical sciences, and ethno pedagogics.

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1. Introduction

The professional culture formation and perfection is one of actual problems of modern pedagogics. It is actual for teachers training, too. We consider teacher's professional culture as very complex, multicomponent and developing structure. Ethnic culture is one of the main components of the teacher's professional culture. The formation of ethnic culture begins with the birth of an individual and continues throughout the adult life. "The prevalence of ethnic culture in schools, ethnically infused products of popular culture, demographic changes and growing interethnic contact allow individuals, regardless of ethnic ancestry, ready access to multiple ethnic cultures, providing the basis for the formation of affiliative ethnic identity" (Jiménez, 2010, p.1760). Ethnic culture includes elements that reflect the national and ethnic identity of an individual (Jiménez, 2016; Small, 2016). One of the tools for the ethnic culture formation is ethno pedagogics (Arsaliev, 2016; Volkov, 1999). The problem of qualitative formation of ethnic culture as a component of professional culture in teachers training is very important. It is connected to some very important features of a teacher's activity in education environment. Modern teacher has to be not only a real professional but to have competences in the field of science, education, production, health etc. Modern teacher is responsible for the society spiritual life, for future generations' spiritual formation and development (Fahrutdinova, 2017).

Ethno pedagogics is a part of educational science. Ethno pedagogics is considered as a new and effectively creating course in pedagogics and speaks about reasonable training and development experience based on ethnic features connected to a family, a clan, a national character, a country etc. (Arsaliev, 2016).

The development of ethno education technologies relies on education principals, method and theoretical base (Arsaliev, 2014, 2016). The item of ethno method studies is national expertise and traditions of education. It means that ethno method is an independent option in pedagogics having its own structure, methods, systems, and applications. It had been recognized that ethno method represents a separate possibility of development of contemporary learning and teaching techniques based on national traditions. The progress of this branch of pedagogics becomes possible due to the multinational education area specificity. History, geographical position, national concepts, family traditions, ethnographical moments and ideas define the originality of national and regional education system. Ethnic properties and pedagogical ideas of each ethnos result in originality of teaching and training methods reflecting ethnic education concepts. The analysis of ethnic education base has shown that it needs a deep theoretical basis explaining a huge array of practical information. The theory lags behind the practice (Arsaliev, 2014).

1.1. A short review on ethno pedagogics development

It has been founded as a practical direction providing continuity in education. The necessity of the generations' creative heritage and ethnic educational experience application remains relevant in multinational country. Ethno pedagogics has to become not only a separate branch of pedagogics but a very important part of modern scientific world picture because of its great potential in decision of nation's interactions problems. The appearance of ethno pedagogics as a separate science has happened due to the greatest ethno teacher of our time, academician Volkov (Volkov, 1999). Conceptual, theoretical, methodological, and applied problems of ethno pedagogics, the ethic norms of ethnos, the religious aspects

of education, the research of the culture of representatives of different ethnos have been made by many researchers.

Different and global changes of a modern society are reflected in education environment changes. A new kind of personality is necessary for living in poly ethnic environment. The creativity, the readiness to intercultural dialogue, to practical and intellectual activity in different spheres of life are the main feature of a new personality (Arsaliev, 2017).

Modern ethno pedagogic process is characterized by spontaneity and random elements. It needs to be analysed, to be observed and to be confirmed as a real training process based on national ideas and traditions.

1.2. The problem of ethno cultural competence formation

One of the indicators of the formation of individual ethnic culture as a component of professional culture is ethno cultural competence of an individual. We consider the ethno cultural competence of an individual as the possession of ethno cultural competencies, the content of which is associated with various elements of ethnic culture. Figure 01 presents the structure of teacher's personality showing the connection between professional culture and a set of teacher's competences (Arsaliev, 2016, 2017).
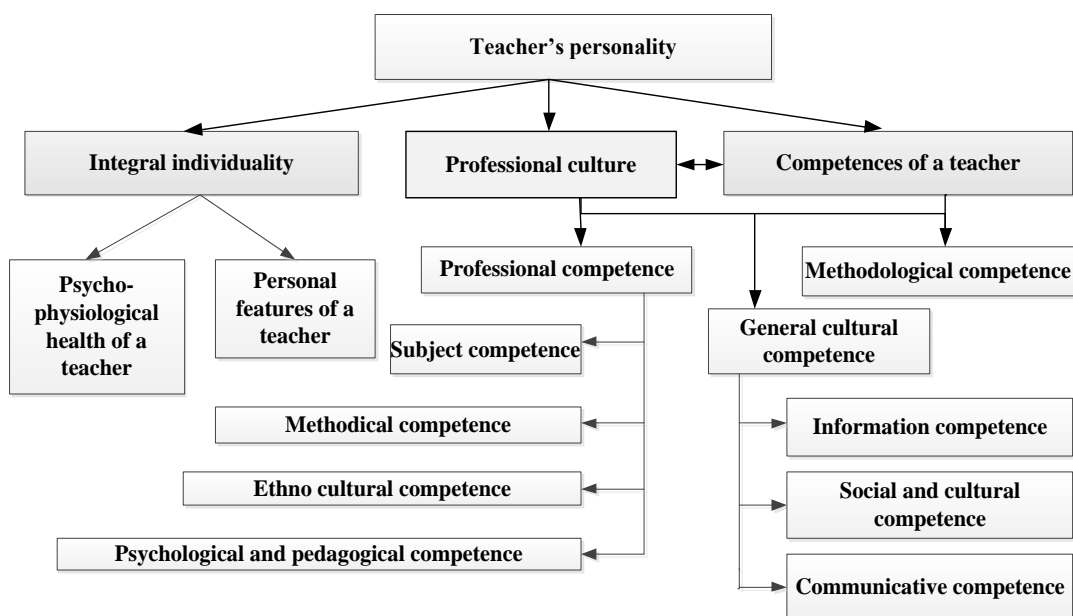
Figure 01. Model of a teacher's personality.

Ethno cultural competency represents the property of the person expressed by a group of objective representations and data of an ethnic culture, realised through abilities, skills and also the models of behaviour promoting effective interethnic mutual affection and interaction.

There are some important factors such as the national and psychological options of children, the originality of education style in mono- and polyethnic families, the specificity of diplomacy in polyethnic collective. If these factors are not thought of, the matter of formation of the person ready to perform effectively within the polycultural atmosphere cannot be solved completely. The essence of ethno cultural competency consists in giving the person, possessing this competency the power to acts because the active carrier of expertise in space of ethno cultures and interethnic interaction. Ethno cultural competency as

ethno pedagogic development includes readiness and skill of the person: to look at ethno cultural traditions, to possess ethno specific talents of the people; to check numerous ethno cultures for the aim of adjustment of comfy existence within the polyethnic atmosphere, overcoming of outlook narrowness, comprehension of cultures interference; to look for the information to extract knowledge of ethno cultures, using numerous databases, to differentiate them from the purpose of read of the importance and dependability, to use them to the choice of issues in sphere of interethnic mutual affection and interaction; to understand the ethno cultural and social processes and another processes connected with them; to hitch in ethnic interaction within the variety of active and coordinated cooperation.

In general, the ethno cultural competency structure includes the subsequent logically connected components: psychological feature, activity, and emotional. Training, education, activity, dialogue, communication are mechanisms of the person ethno cultural competency formation. Formation of skills of interethnic mutual affection and interaction will be disbursed conjointly by suggests that of ethno cultural competency coaching, cultural learner, business and role-playing games etc. (Arsaliev, 2016). Varieties of ethno cultural competency formation are individual and combine interactions and collective mutual relations (Pisarenko & Bondarev, 2016). These interactions and relations will be specially organized (knowledge and also the expertise got by the person throughout participation in lectures, discussions, conferences, joint actions etc.) and spontaneous or part organized (knowledge and also the expertise found by the kid in family relations, in relations with contemporaries, alternative social institutes, in game and labour activity, from mass media, etc.).

In the most general type, criteria of ethno cultural competency potency will be expressed in degree of information and ideas concerning geographics, An atmosphere, stories, outstanding personalities, customs, folklore, art, the essential economic employment of individuals and ancient crafts within the past and also the gift, the approach of a life, spiritual and mythological representations, national games, norms and values each own, and alternative ethnic groups; concepts concerning social science variety of ethnophors, their national garments, etc.; understanding (acceptance) of cultural realities and specificity of traditions and customs of ethnos; data concerning the implications of intolerant behaviour and also the reference to representatives of alternative nationality; talents to interpret cultural behaviour of ethnophors properly, to regulate with them pregnant dialogue, to resolve conflicts and disagreements peacefully. conjointly it's expressed in satisfactory level of education (overcoming of partiality, ethnic, racial and confession intolerance in dialogue and behaviour; readiness for correction of own behaviour and sights) and in ability to the difference of someone (from the difference to the polyethnic atmosphere to the acceptance of cultural pluralism).

2. Problem Statement

Professional culture represents a complex phenomenon having many different components in its structure. One of them is ethno culture that is very important for an individual's activity in conditions of multinational society. The paper is aimed at studying the role of ethnic component in professional culture structure and its importance for future specialists in education field.

3. Research Questions

In our research, we have tried to analyse ethno culture as a component of professional culture and to define what place is occupied by ethnic culture in the individual professional culture. In addition, we have presented the methodological base used to consider the phenomenon of ethnic culture and to explain how ethno culture and ethno cultural competence of an individual are connected. We have shown how the level of ethno cultural competence can be measured and evaluated. We have concerned some problems of ethno cultural competence formation.

4. Purpose of the Study

The research is aimed to justify the methodology and the role of ethno pedagogical technologies in the formation and further development of a specialist professional culture.

5. Research Methods

We have used *synergetic*, *systematic*, *competence-based* and *technological approaches* to justify the base of our research. In accordance with the *system approach*, all the phenomena we tend to study are thought of as systems consisting of sure elements and connections between them. To give an example, we tend to contemplate teacher's skilled culture as a system of competences, pedagogic system etc. We tend to present ethno pedagogical technology as a system of operations (actions) etc. *Competency approach* involves the thought of information, skills and talents possessed by the individual as competencies that conjure the competences system of a personal (Cohen-Scali, 2012; Wuttke & Seifried, 2017). *Technological approach* means the consideration of education process as set of technologies. In our opinion, *synergetic approach* has some special and very important meaning for ethno pedagogics. Evolution of a personality in ethno cultural area is considered as a passage from one bifurcation point to another following the corresponding attractor. Each new point of bifurcation means a new change in personality's level, a new quality of self-development. Ethno pedagogic method is characterised by nonlinearity, i.e. multi-variant approach and unpredictability of transition of system from one condition in another (Arsaliev, 2014). Synergetics in education science represents a strategy tool permitting to check processes of education and mass (collective) interactions of objects, components and subsystems ("Synergetics", 2000). Synergetics as a scientific direction investigate processes of organization of structures of the varied nature, searches for universal laws of prevalence of order from chaos, makes try to produce the outline of the explanations and mechanisms of steady existence of arising structures and their disintegration (Knyazeva, 2007; Knyazeva & Tourobov, 2000). Technological approach means all actions and operations of teacher are conferred not solely as a system however conjointly as a collection, a sequence of operations (Lebeaume, 2011; Loveland, 2012). Ethno pedagogic technology represents ethno pedagogic method, its base, principles, ideas, operations, contents etc.

5.1. Evaluation of ethno cultural competence

As it is known, the person formation is a long, difficult, and multilevel process (Wirth et al., 2017). The quality indicators of this process are necessary for the estimation of its organization and efficiency. To evaluate the efficiency of ethno pedagogical process we have to carry out diagnostics, to plan purposes, to choose means and develop technologies. The ethno cultural competence level is estimated not only by the

volume of cognitive and operational components, but also by the knowledge quality and abilities (Kuzmina & Danilova, 2016; Stefanenko & Kupavskaya, 2010).

Considering various aspects of ethno cultural competence as a component of professional culture, we have defined the following subcompetences in it: *cultural* (adequate knowledge and understanding of values, installations, features, characteristic for this or that ethnic culture and their representatives) (Ahtarieva, Ibragimova, Minnullina, & Tarasova 2017); *communicative* (mechanisms, receptions and the strategy necessary for maintenance of efficiency of interethnic understanding and interaction) (Orsini-Jones & Lee, 2018); *social* (knowledge and representations about consequences of intercultural contacts, features of intercultural adaptation, international legal documents in sphere of interethnic relations, and also abilities to join in joint activity with inoethnic environment); *language* (possession native, state and foreign languages) (Pisarenko & Arsaliev, 2016).

Basic directions of future specialists' ethno cultural competence formation are the following:

- Development of other people acceptance, a recognition of value of ethno cultural variety (Manyeruke & Cakici, 2017).
- Their education based on humane interethnic dialogue, inculcation of ideas of altruism and respect for another, development of emotional stability and tolerant qualities.
- Knowledge acquisition, representations about stories, geography, culture, customs, traditions, values of different nations.
- Formation of comprehension and a recognition of a priority of universal values over class and group, orientation on universal and national interests harmonization necessity and search of the common culture base, interests, requirements.
- Development of constructive communicative abilities and behavioural models in interaction with ethnophors.

We agree with the opinion that "operationalizing ethnicity as multi-dimensional requires multiple questions to capture the complexity of the concept. The researches focus on the dimensions of interest, and have the potential to open up the rich resources of theoretically robust survey research to researchers from a range of disciplines concerned with questions of ethnic identification" (Burton et al., 2010, p.1340). The evaluation of the ethno cultural competence includes the evaluation of the levels of subcompetences. We have developed special materials to evaluate the level of the ethno cultural competence. The main objects of pedagogical diagnostics are the following structural elements of the concept "ethno cultural competence": 1) information and cultural element; 2) emotional and axiological element; 3) synthesis and identification element; 4) behaviour and activity element.

For the evaluation of each element, we have developed a set of special questions connected to each element. The same materials allowed defining the level of ethno cultural competence of teachers and pupils by following criteria: integrity of the ethnic culture knowledge; the relation to one's own ethnos (to language, history, religion, ethno cultural values, way of life); the relation to oneself as the representative of the given ethnos; the orientation of the ethno cultural person; the person's activity and creativity.

We have composed a questionnaire to evaluate the level of ethno cultural competence. It included the questions connected to the knowledge of national culture, of famous people of the region, scientists, artists, painters, musicians, sportsmen etc., traditional crafts and kinds of activity of the people, dishes of

ethnic cuisine, traditions and customs, dances, songs, folklore, etc.; to the feelings connected with an ethnic accessory; possession of a native language; observance of traditions and customs of the people, the contribution to gathering of a material for a school museum, useless or uselessness of research work in the field of national culture.

To evaluate the ethno cultural competence level we propose to use the ethno cultural competence factor, which can be calculated by the formula proposed in (Arsaliev, 2016, 2017). The results of questioning of 234 teachers (to understand the real situation with teachers' ethno cultural competence level) and 3286 students of Pedagogical University (as future specialists) have allowed carrying out their ranging on following levels: maximum, high, average, and low. Low level of ethno cultural competence means less of 50 % of correct replies; average level of ethno cultural competence is from 50 % to 70 % of correct replies, high level of ethno cultural competence means from 70 % to 90 % of correct replies, maximum level means more, than 90 % of correct replies.

6. Findings

The first cluster of ethno pedagogic technologies contains topics, courses, the facultative lessons provided by curricula of academic institution: lessons, lectures, and seminars, excursions or facultative lessons. So reckoning on the lesson purpose, we have chosen optimal one for every training case: a lesson-dialogue, a lesson-travel, a lesson - «discussion of phenomenon», an opened lesson, etc. We tend to accomplish the second cluster of technologies. The essence of the ethno technologies lies in activity. It is the best way for students' adaptation to social conditions. We have divided all kinds of ethno styles in further work categories according to a problem solved by them as: socially-focused («round tables», conferences, category hours, conferences with public and spiritual figures, art staff, historians, ethnographers; informative (of regional studies and ethnographical excursions, campaigns, Days of culture and festivals, quizzes, thematic evenings, repository activity, sections, mugs, exhibitions, etc.) and diverting forms (youth parties, national holidays, traditional knowledge concerts and theatrical representations, competitions on national sports and national games, competitions on the skilled on people customs, etc.).

Experimental work has been organized in 2 groups of students: control and experimental. These groups had similar programs. The studies time, the number of students, the starting level of ethno cultural competence, and the program contents were identical. In control group (CG) we have not used ethno cultural and ethno pedagogical resources and technologies in studies. Students of CG were trained in a usual way and technique; subjects of studies and extra-class work have not undergone any changes in these categories. The experimental group (EG) were projected to use ethno pedagogic technologies in education method. These technologies are supported ethno cultural contents, traditions and Chechen ethno pedagogic knowledge.

In EG changes have involved a humanitarian cycle of disciplines: inside the bounds of the hours allotted for this or that subject, the teacher and therefore the students WHO have had coaching and preliminary preparation, introduced parts of ethnic culture in teaching and academic method of educational establishments. The technique has been changed in EG: it enclosed the acquaintance with the Chechen traditional knowledge, options of the Chechen national suit, behaviour prescript in a very family and public places etc.); extra-class activities (the collective facilitate to lonely older folks and invalids, intellectual

games and quizzes, repository visiting, out-of-door etc.); conferences with noted folks of geographic area (writers, poets, artists etc.). Students of the Chechen State pedagogic University had competitions and quizzes on data of ethnic culture, thematic games, visiting of national theatre, have organized thematic evenings "My college is a window to the large world", "My Family may be a pledge of my successes". Language part of ethno cultural ability was paid a special attention, too. The utilization of potential of the Chechen language and bilingual coaching within the course of formation of the ethno cultural person in teaching and academic work has allowed to make an entire illustration a few approach of lifetime of the Chechen folks, to connect them to its ethical values and traditions; to succeed in aesthetic perception of samples of the Chechen national culture against achievements of world culture; to develop skills of the Chechen literary speech and independence of thinking; artistic imagination and art imagination, interest to the Chechen language, traditional knowledge and therefore the literature. At the closing stage of the experiment, we tend to questioned the pupils of EG and CG for the aim of ethno cultural ability level definition. Tables 1, a pair of report a comparison of results of activity of ethno cultural ability level in CG and EG fashioned in 2016 and 2017.

Table 01. Levels of ethno cultural competence for experimental and control groups (2016)

Levels of ethno cultural competence	Experimental group		Control group	
	Before the experiment (quantity of people in % having this level of ethno cultural competence in relation to the general quantity of people in the group)	After the experiment (quantity of people in % having this level of ethno cultural competence in relation to the general quantity of people in the group) Column Heading	Before the Experiment (quantity of people in % having this level of ethno cultural competence in relation to the general quantity of people in the group) Column Heading	After the experiment (quantity of people in % having this level of ethno cultural competence in relation to the general quantity of people in the group)
Maximum	0	3	0	0
High	26,9	56	26	31
Average	34,2	27	33	39
Low	38,9	14	41	30

As appears from the resulted data, in CG during the experiment the number of pupils with high and average (from 26 % to 31% and from 33 % to 39 %, accordingly) level of ethno cultural competence has increased a little. At the same time, the percent of pupils with low level of ethno cultural competence has decreased from 41 % to 30 %. On this background the level of ethno cultural competence in EG has increased considerably: 3 % of pupils had a maximum level of ethno cultural competence at the closing stage of experimental work; quantity of the pupils having high level of ethno cultural competence has increased more than twice (from 26,9 % to 56 %), the percent of pupils with low level of ethno cultural competence has decreased almost three times (from 38,9 % to 14 %) in these groups.

Table 02. Levels of ethno cultural competence for experimental and control groups (2017)

Levels of ethno cultural competence	Experimental group		Control group	
	Before the experiment (quantity of people in % having this level of ethno cultural competence in relation to the general quantity of people in the group)	**After the experiment (quantity of people in % having this level of ethno cultural competence in relation to the general quantity of people in the group)**	**Before the experiment (quantity of people in % having this level of ethno cultural competence in relation to the general quantity of people in the group)**	**After the experiment (quantity of people in % having this level of ethno cultural competence in relation to the general quantity of people in the group)**
Maximum	0	0	0	0
High	0	6	0	0
Average	22	46	23	31
Low	78	48	77	69

According to the results presented in table 2, we have no changes in quantity of students having maximum and high levels of ethno cultural competence in CG. There is a small increase in quantity of students having average level of ethno cultural competence (from 23% to 31%) and a small decrease in students with low level of ethno cultural competence (from 77% to 69%). In experimental group we have students with high level of ethno cultural competence (6%) and the change in quantity of students having average level of ethno cultural competence is bigger (from 22% to 46%) than in CG. The change in quantity of students having low level of ethno cultural competence is bigger, too (from 78% to 48 %). Here we have a big decrease.

7. Conclusion

The results presented in tables have shown that in experimental groups the level of ethno cultural competence is higher than in control groups. The results of the theoretical and experimental work allow us to draw the following conclusions. Ethno cultural competence makes a very important part of a teacher professional culture, because it is necessary for the formation of ethnic identity, respect for other cultures and awareness of involvement in the world cultural process. To improve the level of ethno cultural competence of working teachers, it is necessary to strengthen the ethno pedagogical component in training programs and retraining. For the formation of a high level of ethno cultural competence as part of the professional culture of the teacher, it is necessary to strengthen and deepen the content of ethno cultural component in the training of future specialists with ethno pedagogical technologies. It is necessary to train students and working teachers to search for and process ethno cultural information.

Sometimes it is very difficult to divide the educational process into ethno pedagogical and no-ethno pedagogical parts. Many elements of ethno pedagogics are realized during training to different professional disciplines, many subjects have ethno pedagogical character. It means that ethno pedagogics process is taking place every moment of education. It continues constantly, by all possible methods, in different moments of studies and in extra-class activity. To present all these ethno pedagogical situations as technologies is impossible. It is not necessary, in these moments a teacher has to be ready to make any ethno pedagogical situation educative and useful for a personality's development. These moments take

place spontaneously. Teacher has to use them effectively. To make ethno pedagogic process systematic, strategically and tactically developed a teacher has to be competent as a professional. To speak about ethno pedagogical process as a real technology is possible only when we deal with the organization of any ethno pedagogical action oriented to the formation of ethno cultural competence.

The appropriate methodological position in ethno pedagogical technologies modelling allows them to correspond to the modern world picture (Arsaliev, 2014; Lozovskij & Lozovskij, 2006). The ethno pedagogical process formalization in the form of technology has allowed to realize this process as a set of elaborate operations. Their sequence corresponds to general laws of the educational process and to the most objective, valuable, useful, and rational in ethnic pedagogical systems. Ethno pedagogical technology presented as a set of pedagogical actions makes educational experience reproducible by any teacher. It allows to make some progress in solution of education problems. It makes the base of formation of a personality able to function successfully in multi ethnic environment, to have a high level of ethno cultural competence, and also to promote the progress of ethno pedagogical theory.

Multicultural, flexible content of modern educational environment makes it favourable and effective for personality's development. New ways of education and approaches to be developed are oriented on national ideas, traditions and cultural phenomena potential. That is why we connect our hopes with development of ethno pedagogics (Arsaliev, 2014).

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