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Ethnocultural Approach in the Formation of Civic Identity

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Abstract

The need to consolidate multi-ethnic, multi-confessional society, taking place in the context of intensified international interaction, makes it important to implement the strategy of forming a personality as a representative of an ethnic group, civil society and the world community. The formation of such qualities as citizenship, patriotism, social responsibility is closely associated with the formation of ideas about the socio-cultural values of the native people, about the dialogue of cultures, tolerance, and respect for the multinational, multicultural composition of the society. The ethnocultural approach, which defines ethnic culture as a source of personality development, requires special attention, considering upbringing and education as its most important component and main channel of translation, due to which the process of studying and appropriating ethnocultural experience in its symbolism and meanings contributes to the formation of a person's personality, as a carrier, keeper and creator of ethnic culture. Based on the foregoing, the aim of the study is: to reveal the essential content of the civic identity of a personality, to substantiate the significance of the ethnocultural approach in its formation, to identify and experimentally verify the positive effects of the ethnocultural orientation of education. Research methods: theoretical methods, among which the analysis of the subject of research on the basis of the study of philosophical, psychological and pedagogical literature; reflective-system analysis of the justified organization of pedagogical activity. As empirical methods, questionnaires and testing of students were used. The study involved 200 students of I. Yakovlev Chuvash State Pedagogical University. The study allows us to conclude that there is a significant presence of an ethnocultural component in the structure of the civic identity of an individual (the ethnic, All-Russian, and universal components of the cognitive, emotional-evaluative, value-orientational, and activity components), the importance of the ethnocultural approach in its formation (the use of ethnocultural pedagogical technologies, a characteristic feature which is a focus on the study of various aspects of traditional folk culture different ethnic groups and which may be personality-oriented technologies, design technologies, information and communication technologies, problem-dialogue technologies, game technologies, ethnopedagogical technologies, etc.), the effectiveness of the ethnocultural orientation of education. The results of the study can be used in the development of programs of civil, patriotic education of students in higher education, the organization of educational work with students, in the preparation of curators and mentors of educational groups.

Keywords: identity, civic identity, civic education, ethnoculture, ethnocultural approach, higher education system.

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Introduction

The need to consolidate a multi-ethnic, multi-confessional Russian society, taking place in the context of intensification of international interaction, makes it important to implement the strategy of personality formation as a representative of an ethnic group, civil society and the world community (Kozhanov, 2016).

The formation of such qualities as citizenship, patriotism, social responsibility is closely associated with the formation of ideas about the socio-cultural values of the native people, about the dialogue of cultures, tolerance, respect for the multinational, multicultural composition of Russian society (Asmolov, 2011; Karpushina, 2013).

The ethnocultural approach that defines ethnic culture as a source of personality development requires special attention, considering upbringing and education as its most important component and the main channel of translation, due to which the process of studying and appropriating ethnocultural experience in its symbolism and meanings contributes to the formation of a person's personality, as a carrier, keeper and creator of ethnic culture (Fedorova & Medvedeva, 2014; Fahrutdinova, 2016).

Purpose and objectives of the study

The purpose of the study is to disclose the essential content of the civic identity of a personality, substantiate the significance of the ethnocultural approach in its formation, identify and experimentally verify the positive effect of the ethnocultural orientation of education.

Literature review

Turning to the category of "identity", one must bear in mind the ambivalent nature of this phenomenon, which was also indicated by Erickson (1996). He regarded identity as something dual. On the one hand, this

phenomenon is static, i.e. it “reaches its climax in its development and acquires a certain integrity and completeness in the puberty period”, on the other hand, it is permanently dynamic, “we can see identity as constantly changing until the very end of life, never remaining unchanged”.

Identity can be of a different kind: social identity, when a personality is typed on the basis of the attributes of the social group to which it belongs; personal identity, which constitutes the totality of the individual qualities and properties of the individual, together with his unique life story; Self-identity, representing a subjective feeling by a person of his life situation.

From the point of view of our study, the most interesting for us is social or collective identity, the content of which usually includes the characteristics of culture, ethnic characteristics of a group, its customs, religion, moral imperatives, specifics of material and economic activity, united by the concept of organization of experience methods inherent in a community and era (Semenenko, 2011).

Based on the analysis of scientific works on the problem of research and, defining the civic identity of a personality as a social, psychological, cultural and pedagogical phenomenon, which is a unique characteristic of an individual’s personality (awareness of belonging to a community of citizens of a state that has significant meaning for an individual), its social behavior (active participation in the socio-political life of civil society), its following components can be distinguished: cognitive, emotionally-evaluative, value-oriented, behavioral. In each of them, the ethnic, all-Russian, and universal elements of the civic identity of a personality are distinguished (Kozhanov, 2016).

Kadakin and Sokolova (2013) note that the main landmark of today's education is the achievement of a modern national educational ideal. It means a highly moral, creative, competent citizen of Russia, accepting the fate of the Fatherland as his own, aware of the responsibility for the present and future of his country, rooted in the spiritual and cultural traditions of the multinational people of the Russian Federation. A special place in solving this problem is given to the formation of a person with ethnocultural awareness, defined as an integrative personality education, which consists in possessing a body of knowledge about ethnic cultures, their acceptance and understanding, accompanied by emotional and value manifestations, providing a positive, respectful and tolerant attitude towards ethnic groups and their cultures as a factor in effective intercultural interaction (Kadakin & Sokolova, 2013).

Karpushina (2013) emphasizes that in the context of the formation of a civic identity, the ethnocultural approach to education and socialization is becoming more and more relevant, which is a combination of the principles of ethnoculturalism, nature conservation, cultural creation, dialogue of cultures, tolerance. They are implemented in the educational process and, on the basis of the development of ethnic cultures, ensure

the formation of a student as a citizen of his country, a representative of an ethnic group and the world, ready for successful work in an ethnocultural and multicultural environment (Karpushina, 2013).

Salavatova (2011) also adheres to this position, speaking of an ethnocultural orientation as a characteristic of education, which shows the extent to which its goals, objectives, content, technologies of upbringing and training are oriented towards the development and socialization of the individual as a subject of an ethnic group and as a citizen of a multinational state.

Methodology

In the research process, the following methods were used: theoretical (analysis of the subject of the study based on the study of philosophical, psychological and pedagogical literature, a reflective system analysis of the justified organization of pedagogical activity); diagnostic (questioning, testing); empirical (study of the experience of educational organizations, normative and educational documentation); experimental (stating, formative, control experiments); methods of mathematical statistics and graphic representation of the results.

The experiment was attended by 200 students of FSBEI HE “I. Yakovlev Chuvash State Pedagogical University” (experimental group) and 40 students of the Institute of Pedagogy and Psychology of FSBEI HE “Mari State University” (control group).

Experiment description and procedure

The pedagogical experiment was carried out in three stages:

- 1) determination of the initial level of formation of civic identity among students using questionnaires and testing;
- 2) implementation of social and pedagogical conditions for the formation of a civic identity in the educational work with students;
- 3) determination of the level of formation of civic identity among students and the identification of dynamics.

Socio-pedagogical conditions for the formation of a civic identity

In accordance with the content of the civic identity of a personality and the importance of the ethnocultural component in it, we determined the socio-pedagogical conditions for the formation of the civic identity of a personality:

- the creation of an educational environment, including the subject, spiritual, moral, socio-psychological, activity components, and aimed at the comprehensive formation of a civic identity;
- the use of ethnocultural pedagogical technologies, representing a special set and layout of forms, methods, methods, teaching methods, educational tools that realize the potential of ethnoculture in shaping the personality as a subject of an ethnos, a representative of civil society and the world community;
- meeting the interests and needs of students in social activities, including those represented by socially oriented activities of an ethnocultural orientation.

Results

An expert assessment of the degree of formation of a civic identity was carried out on the basis of the criteria we selected and their indicators: we determined the level of formation of cognitive, emotionally-evaluative, value-oriented, behavioral components and their aspects (ethnic, all-Russian and universal). During the diagnosis, a complex of research methods was used, including questionnaire survey and testing.

The data obtained for each student were compared with the described levels (high, medium, low) of the formation of the individual components of the civic identity of the individual and in general. Summarized data are presented in table 1.

Table 1. Distribution of students of the experimental and control groups according to the level of formation of the civic identity of a personality at a ascertaining stage of experimental work

Levels	Groups			
	experimental		control	
	abs.	%	abs.	%
high	24	12	6	15
medium	126	63	27	67,5
low	50	25	7	17,5

The prevalence of students with an average level of formation of a civic identity is characteristic: 63% in the experimental group, 67.5% in the control group. At the low and high levels of formation of civic identity, 25% and 12% are in the experimental group, and 17.5% and 15% of students in the control group, respectively.

Despite the fact that the majority of students, as part of the “I Know” self-assessment questionnaire, rated their knowledge related to their native people, the Russian Federation and the world at a high level, in general, the answers to the questions of the questionnaire showed a low level of formation of the cognitive

component of the civic identity of a personality. Difficulties were caused by the task of defining the terms “citizen”, “citizenship”, “civic community”, “patriotism” in the framework of the “Conceptual Dictionary” methodology. A significant part of the students was unable to define the proposed concepts, and of the majority of those who answered, they defined “citizen” as “a person belonging to any country”, “citizenship” as “recognition of oneself as a citizen of a country”, “civic community” as “association of citizens countries, their unity”, “patriotism” as “love for the motherland”. The study showed that most students belong to the average level of formation of the emotional-evaluative, value-oriented and activity components of the civic identity of a personality.

Formative Stage

At the formative stage, purposeful work was carried out with students of the experimental group on the implementation of the socio-pedagogical conditions for the effective formation of a civic identity.

The University has developed and approved at the Academic Council the Concept and program for the education and self-education of students of the I. Yakovlev Chuvash State Pedagogical University for 2016-2020. The program includes 9 subprograms on various aspects of education, including a subprogram for the formation of a civic identity.

The implementation of the first socio-pedagogical condition was focused on creating an educational environment, including the subject, spiritual, moral, socio-psychological, activity components and aimed at the comprehensive formation of the civic identity of a personality.

A series of exhibitions of artists, sculptors, masters of decorative and applied arts was organized in the university buildings, the main themes of which were love for the small Motherland, beauty of the native land, friendship of peoples; stands designed for university staff - veterans of the Great Patriotic War.

Much attention was paid to the personification of the spiritual and moral component of the environment by the images of historical personalities and contemporaries, embodying the ethical ideal of Russian culture - role models, direct bearers of socio-cultural experience, reflected in traditions.

A system of interconnected thematic classes (curator hours), events, clubs and clubs, contests has been created, allowing each student to be involved in the process of forming a civic identity.

Museums of the university have done a great job in shaping historical consciousness and civic education of students: the I. Yakovlev Museum, the Museum of Maternal Glory, the University History Museum, and the Archaeological and Ethnographic Museum.

Extracurricular activities introduced new events that have gained popularity among students: the All-Russian contest “Teacher of the future”, the All-Russian rally of public student associations “Khastar”, Olympic exercises “Dance with us”, Holidays “Navruz” and “Akatuy”, Festival friendship of peoples, Youth Ball "New Year's reception of the rector", "Star ball of graduates", Competitions of voluntary fire brigades.

The university organized 38 creative circles, which are attended by more than 1000 students.

The implementation of the second socio-pedagogical condition addresses the use of ethnocultural pedagogical technologies.

By ethnocultural pedagogical technologies, we understand the totality of pedagogical technologies that determine the special set and layout of forms, methods, methods, teaching methods, educational tools used in the pedagogical process, aimed at:

- the formation of ethnic identity, the idea of belonging to Russian society and the international community;
- the formation of knowledge and ideas about the history, culture of the native people, the peoples of the Russian Federation and the world; the formation of knowledge and ideas about the native republic / territory / region, Russia and the states of the world, their structure, functioning, rights and obligations, rules and norms of behavior;
- the formation of an emotional and evaluative attitude towards the native people, small homeland, the Russian Federation, the world as a whole;
- assimilation of the system of ethnic, all-Russian and universal values, the formation on their basis of value orientations;
- the formation of civic activity on the basis of conflict-free interaction in a multicultural environment (readiness for a tolerant perception of social and cultural differences, respectful and careful attitude to historical heritage and cultural traditions), development of social and critical thinking.

These are the following pedagogical technologies:

- personality-oriented technologies;

- design technologies;
- information and communication technologies;
- problem-dialogue technologies;
- gaming technology;
- ethnopedagogical technologies, etc.

The effectiveness of the formation of a civic identity is largely determined by how successfully civic values and value orientations will be formed on their basis. The solution of such a problem is impossible without the student's personal, active attitude to a particular worldview problem, which makes the use of personality-oriented technologies significant.

The use of design technologies contributes to the development of personality qualities necessary in modern conditions of a multiethnic and multicultural society: independence, creativity, social activity, the desire for interethnic and intercultural communication, the ability to interact and collaborate with other students and the teacher.

An example of the implementation of design technology is ethnoculturally directed social designing, which is the design of social objects, social qualities, social processes and relationships that affect the life of various ethnic groups (their material and spiritual culture, especially internal interpersonal and external interethnic interaction). So, students of the faculty of preschool and correctional pedagogy and psychology of the I. Yakovlev Chuvash State Pedagogical University began the annual project "Tales at the fingertips", in the framework of which tactile manuals and books with fairy tales of the peoples of the world are created for children with visual impairment. Students of the Faculty of Technology and Economics are implementing the project "Transformation of the elements of a traditional costume into modern clothes as a way of understanding the culture of the people." This ethnocultural orientation of education enhances the possibilities of social design, making it possible to effectively combine students' research activities with solving socially significant problems, facilitating their penetration into the culture, history of their native and other peoples, and forming both ethnic and civic identities.

Information and communication technologies can be used not only as an additional tool to increase the effectiveness of the educational process, but also completely independently. So, to consolidate the information on the ethnic diversity of Russia, the cultural wealth of each people and the Chuvash Republic,

for the purposes of ethnic self-determination, work was organized to create videos: “Multinational Russian Federation” (about peoples living in the Russian Federation), “People’s holidays Chuvash , Tatars and Russians ”(about the holidays of Akatuy, Sabantuy and Maslenitsa),“ Chuvash Territory ”(familiarization with the Chuvash people, the symbols of the Chuvash Republic and the city of Cheboksary).

Problem-dialogue technology allows students not to be passive listeners, but to become full-fledged active participants in the cognitive process. This only happens if students are motivated to take an active part.

In accordance with the program we developed, within the framework of thematic classes (curatorial hours), the formulation of an educational or educational problem, modeling of a problem situation was provided, such interactive forms of training and education as discussion, debate and debate were actively introduced. The annual Open Parliamentary Debate Championships for the Rector's Cup of the University are organized.

Game technology: the game, along with work and learning, is one of the main human activities. During thematic classes with students, the games “Miklukh and Maklai”, “A world without ethnic inequality”, the training “Tolerance - the basis of conflict-free communication”, “The trial of ethnic stereotype” are used.

Ethnopedagogical technologies are a set of settings that define a special set and layout of methods, methods, teaching methods and educational tools aimed at introducing children and students to the values of national culture. Ethnopedagogical technologies are based on the experience of scientific analysis of folk pedagogical ideas, as well as on the introduction of such ethnographic phenomena in the learning and upbringing processes that could contribute to the formation of national identity of the individual and ethnic culture as a whole. Acquaintance with the cultures of other nations, the strengthening of friendship, harmony and mutual respect are devoted to held in the I. Yakovlev Chuvash State Pedagogical University event "Parade of Cultures" (November) and the festival-competition "Friendship of Peoples" (December).

Control stage

At the end of the formative phase, we again conducted a diagnosis of the formation of civic identity among students. For this, the same methods were used as at the ascertaining stage of the study. The data obtained are presented in table 2.

Table 2. Distribution of students by levels of formation of civic identity at the ascertaining and control stages of experimental work

Levels	Groups							
	experimental				control			
	Stage				Stage			
	ascertaining		control		ascertaining		control	
	abs.	%	abs.	%	abs.	%	abs.	%
high	24	12	64	32	6	15	11	27,5
medium	126	63	115	57,5	27	67,5	24	60
low	50	25	21	10,5	7	17,5	5	12,5

The results of the diagnosis of the formation of civic identity among students obtained at the control stage indicated significant changes that have occurred in the experimental group: an increase in the number of students who are at a high level of civic identity formation - from 12% to 32%, a decrease in the proportion of students with an average and low level - from 63% to 57.5% and from 25% to 10.5%, respectively. The control group was characterized by positive dynamics, but with less changes: the number of students with a high level of formation of civic identity increased from 15 to 27.5%, with medium and low levels decreased by 7.5% and 5%, respectively.

Discussions

The study of psychological and pedagogical literature on the problem of the formation of civic identity allows us to highlight regional features in the understanding of this phenomenon. So, Eremina & Retinskaya (2014) note that due to the prevailing historical traditions in Russia, the concept of Russian identity can mean both state and civic consciousness. Researchers consider it appropriate to single out the concept of “state-civic identity,” which includes not only identification with the citizens of the country, the idea of this community, solidarity, responsibility for the fate of the country and feelings experienced by people, but also loyalty to the state, compliance with laws, norms and requirements of society, rights and obligations of a citizen of Russia, positive actions towards all citizens of the Russian Federation, active participation in the socio-political life of society. In this case, we can say that civic identity becomes identical to the state.

This identification is typical for Western European countries (France, Great Britain, Switzerland) and the USA, where the birth of political nations as political communities, consolidated within a constitutional state, having a political, contractual nature, is connected with the ideas of democracy, the sovereignty of a self-governing people, “nation (society) seeks to take over the state as a political institution, with the help of which it can protect and affirm itself” (Gofman, 2010).

An excellent situation in Russia, where state identity is not yet identical to civic, primarily due to the fact that slowly and difficultly an integral part of civic identity is formed - civic identity.

On this occasion, Gofman (2010) in his works notes that in the modern public consciousness of Russians the word “citizen” is most often understood as “a citizen of the state”, and the words “civil”, “citizenship” and “civility” - as close in meaning the words "state" and "statehood"; this is what is represented in English by the words “citizen” and “citizenship”. But much less in everyday, mass and official Russian discourses are those meanings of the word “citizen” and other words with the same root that express the individual’s rights, his responsibility, dignity, nobility and which are contained in the English words “civil” and “civility” and which are precisely contained in the expression “civil society” (English “civil society”) (Gofman, 2010).

Another debatable issue remains the problem of the interconnection and interdependence of civic and ethnic identities. Actualized positive ethnic identity, being subjectively significant for a person, has mobilizing power that can be used for national-civil consolidation, the formation of an identity that unites and solidifies all citizens of the country (Ryzhova, 2011). But, like ethnic identity, civic identity can have two extreme manifestations: positive and negative. In the first case (with a positive civic identity) the individual is satisfied with his membership in this state, it is typical for him: a desire to belong to him, pride in the achievements of his fellow citizens, positive social attitudes and civic feelings. In the second case (with a negative civic identity), the individual denies his own citizenship or regrets belonging to this state, speaks out about the preference for citizenship of other countries, feels a sense of humiliation and shame, has negative social attitudes towards his fellow citizens.

Conclusion

A significant presence of the ethnocultural component in the structure of the individual’s civic identity was revealed (the identification of the ethnic component in each of its components), which makes the ethnocultural approach significant in the formation of the civic identity of a personality.

The implementation of the socio-pedagogical conditions for the effective formation of a civic identity (creating an educational environment, using ethnocultural pedagogical technologies, satisfying the interests and needs of students in social activities, including those represented by socially oriented ethnocultural activities) showed a significant positive dynamics in the experimental group.

The materials in this article can be used in developing programs of civic and patriotic education of students in higher education, organizing educational work with students, and in preparing curators and mentors of study groups.

In the research process, new questions and problems arose that needed to be addressed. It is necessary to continue research on the relationship and interdependence of ethnic and civic identities.

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