

Structural-Functional Model of Ethnocultural Training of Future Educators: Competency-Based Approach

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ABSTRACT

The relevance of the subject of this article is determined by an incomplete coverage of a vast domain of ethnocultural knowledge in the existing programs of training of the future educators, which allows to comprehend the values, implication and meaning of the legacy of the past and its role in the development of an individual, society and humanity at large. The aim of this article is to develop a structural-functional model of ethnocultural training of the future educators. The leading method of this research is a modeling approach, which considers the ethnocultural training of the future educators as a purposeful and organized process of formation of their ethnocultural competency. The article addresses the nature of ethnocultural competency of an educator, and its component elements (ethnopedagogical, ethnopyschological, multicultural sub-competencies); it develops a structural-functional model of ethnocultural training of the future educators, and proves the efficiency of organizational pedagogical conditions of formation of ethnocultural competency of the future educators. The discovered structural-functional model of ethnocultural training of the future educators, comprised of such component elements as an objective, content, organizational process and result, allows to enhance the process of formation of ethnopedagogical, ethnopyschological and multicultural knowledge and skills of the future educators; to develop the skills of professional and personal self-realisation in a multicultural environment; to generate ethnosensitivity to the country-specific factor. This article's material may be applied in the organization of educational process designed to form an ethnocultural individual in every segment of the educational system.

KEYWORDS

Structural-functional model, ethnocultural training, future educator, competency-based approach

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Introduction

The recent decades have been marked with a steady interest to the past legacy, which requires of the educational system to generate new approaches to teaching the younger generation to live in the conditions of a multinational and multicultural environment, having studied more deeply the cultural heritage of

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the peoples, which includes various customs and traditions, the principles of their interrelation, and specific methods of formation of their national identity. The founding documents of the UN and UNESCO define as a major task the upbringing of children and youth in the spirit of peace and respect of other nations. The primary goal of the Russian education reforming is a strategy of multi- and ethnocultural orientation, which shows how much its objectives, goals, content and mentoring and upbringing techniques are focused on the development and social adjustment of an individual as an ethnic entity and a citizen of a multinational state, capable of self-determination in the context of a multinational global civilization. Within the Russian Federation – which, essentially, unites the peoples and their cultures, particularly in multiethnic and multiconfessional, thus a priori multicultural, regions of Russia, - the multicultural aspect appears to be, among others, the backbone of educational domain (Akberova, 2013). The state's ethnopolitical strategy in education welcomes a targeted application of ethnocultural elements in the educational process. The study of the foundations of ethnic upbringing determines the degree of professionalism of future educators, and contributes to generating love for their country, their culture and people. For this reason, the scientists and practitioners have lately been increasingly addressing the need of a comprehensive approach to the ethnocultural education of teachers. After all, an educator's mission is to bear the universal values accumulated by the culture, and to have a comprehensive knowledge of the national, cultural and historic traditions, of the folklore and language of the peoples that he works among, being on the territory of their republic (Slastenin, 1990). An educator should be ethnoculturally competent, meaning, to have a specific social-psychological quality of their personality and be in a certain degree prepared for interethnic communication, that is to have a kind of ethnosemiotic awareness, which allows an individual to freely and easily join the ethno-oriented communication and in various degrees enhances relationships with the representatives of other ethnocultural traditions (Nekrasova, 1992; Sakiz, 2016). As a complex and multi-dimensional psycho-pedagogical phenomena, the educator's ethnocultural competence includes the following types of integrative education: ethnopedagogical, ethnopyschological and multicultural sub-competencies, as well as substantive, operational and personalized component elements (Fedorova, 2012).

Ethnopedagogical sub-competency, as a structural element of ethnocultural competency, is expressed through a system of ethnopedagogical knowledge, skills, practices and personal qualities of a teacher as an ethno-educator, such as: the knowledge of the foundations of the national pedagogics and of the functions, factors, methods and tools of the national upbringing; the development of personal qualities according to the idea of the perfect human being of the program of national education; an ability to properly use the national educational experience with children of different ages, and to integrate the national traditions in a modern educational up-bringing process, etc. Ethnopsychological sub-competency is correlated with ethnopedagogical and includes: a common search of the ways of how an educator can make an effective educational impact on children – this is done through the analysis of psychological nature and system of values of the representatives of ethnic groups, taking into consideration the uniqueness of national psychology during the educational process, using the most effective, for working with children of a

given nationality, forms and methods of pedagogical impact, ethnosensitivity and understanding of a child, etc. And, at last, multicultural sub-competency, one of the most topical on a today's critical stage of development of interethnic relations, is expressed in the educator's ability to objectively evaluate, accept and respect the ethnical diversity and cultural uniqueness of various population groups, to create a welcoming environment of intercultural interaction in a multinational group of children, to use various techniques to develop personal qualities of ethnotolerance, empathy, tact, etc. The study of the nature of the indicated sub-competencies allows to identify in each of them substantive, operational and personalized structural components. In this context, the substantive component implies profound, and mandatory for an educator as a translator of national culture, knowledge of the basic academic disciplines, of which we emphasize ethnopedagogics, ethnopsychology, pedagogics of interethnic communication. We, undoubtedly, do not underestimate the significance of historic, regional, ethnocultural and other knowledge for an educator. Moreover, we include this knowledge as a substantive part of all the structural components. Nevertheless, we consider that for an educator - who works in a multicultural environment with a multinational group of students, who perceive and reflect their environment in a unique and peculiar way, - the basic knowledge includes primarily ethno-psycho-pedagogical and intercultural one. Operational component implies professional abilities and skills practiced in a multiethnic environment and mastered as the most effective ones in the educator's work with a multinational group of children. The efficiency of professional activity depends on the knowledge and mastering of various techniques, as well as personal potential of an educational specialist. Personalized component reflects professional and personal qualities that determine position and orientation of an educator as an active entity of ethno-oriented educational process.

Consequently, ethnocultural competency of an educational specialist is understood as a high degree of his/her academic, practical and personal qualification to appropriately translate the national culture, which is a synthesis of ethnically specific and universal elements, with the purpose of formation of a perfect individual according to the program of national education, taking into account ethnopsychological peculiarities of the individual's development, - an individual capable of an effective intercultural interaction and tolerant to the national psychological distinctness and cultural values of the representatives of other ethnic groups. In other words, ethnocultural competency of an educator represents an essential level of his/her ethnocultural and professional knowledge, skills and abilities, personal qualities and competence, which allow him/her to successfully perform his professional activity according to the national specifics and cultural needs of the representatives of different ethnic groups.

We have identified the following functional components of ethnocultural competency of an educator: gnostic, constructive, organizational and communicative functions.

Gnostic function identifies the specifics of ethnocultural environment, the peculiarities of the cultural values and standards, ethnic norms for intercultural communication; it implies the analysis and evaluation of the professional experience in ethnocultural environment; it examines the interrelational

problems of the subjects with ethno-environment; it applies the new professional discoveries in a specific region.

Constructive function selects and identifies the structural outlook of educational material with consideration of national psychological peculiarities of children, interprets the activity within the ethnopedagogical didactic process, and forecasts the child's personality development in ethnocultural environment.

Organizational function implies the organization of daily living activities of students within the framework of their interrelation with ethnocultural environment; it involves the public community to resolve the arising ethnosocial problems.

Communicative function reflects the knowledge of ethnic norms of intercultural communication, such as: the ability to choose the best behavioral patterns of interaction with representatives of various cultures, and to establish contact with them; the skill of developing the interethnic communication culture among the subjects with consideration of ethnic norms of relationships. This list of functional components of ethnocultural competency of an educator is far from being complete. It may also include informational, educative and developmental, orientational, mobilizational, and research functions (Scherbakov, 1976). But we have chosen the main basic functions of pedagogical activity (Kuzmina, 1989), which play a leading role in its ethnocultural context, and contain the essential characteristics of other functions. All of these functions are closely interconnected and implemented at every stage of ethno-oriented educational process.

Methods

As a multidimensional and complex structural entity, ethnocultural competency cannot be directly examined through one methodological approach. It can only determine its separate components, connected with knowledge and skills, which correspond to personal characteristics. For this reason, the study of the process of formation of ethnocultural competency of future educators was performed and recorded by a combination of methodological approaches: polling, express-interview, reflective essays, tests, observation of the students' behavior and activity, method of unfinished sentences, method of "personal achievements portfolio", method of the students' research papers review, modeling, students' creativity report, implementation of modern educational technologies, multiple-factor correlation analysis, mathematical and computer data processing method.

This variety of research tools allowed to imply the maximum of personal activity approach to the organization of the educational process, and to holistically approach the process of detection and formation of ethnocultural competency of future educators. Many methods have integrated several functions (diagnostic, formative, corrective), thus providing a more effective experimental activity. In general, these detection tools and pedagogical interpretation of the obtained results allowed to determine the efficiency of formation of ethnocultural competency of future educators, and detect the summary and the change of results at every stage of the pedagogical experiment. Besides, the objective evaluation of the level of ethnocultural competency formation of the experiment subjects required their success (or failure) records of their professional activity in a multiethnic environment. For

this reason, we performed integrated examination and analysis of ethno-oriented activity of students during various practices.

Results and Discussions

Experimental Facilities for the Research

Our experimental research was performed in accordance with the requirements of modern methodology, and aimed to determine the efficiency of the invented model of formation of ethnocultural competency of future educators. The experiment involved the students of the 3rd and 4th year of study of The Institute of Pedagogics and Psychology of The Federal State-Funded Educational Institution of Higher Education “Mari State University”, of Psychology and Pedagogics course, of “Psychology and Pedagogics of pre-school education” and “Psychology and Social Pedagogics” specialization.

Stages of Research

Our pedagogical experiment consisted of three stages, each stage defined specific tasks, a corresponding research base and a complex of diagnostic methods.

Identification stage was designed to study pre-experimental results of ethnoculturological training of the students, to develop a theoretical model of formation of ethnocultural competency of future educators, to determine the principles of making a methodic system for the implementation of this model, to examine whether the developed approaches are available and reasonable.

Formation stage was aimed to approve the developed model, to apply diverse methods and various organizational forms and means of education, as well as integrated courses of ethnocultural specialization for the development of ethnocultural competency of future educators and its component elements (ethnopedagogical, ethnopsychological and multicultural sub-competencies).

Examination stage provided analysis of the acquired results and determined the dynamics of development of ethnocultural competency among the future educators; it helped define the efficiency of the developed and approved technique of both sub-competencies formation and of ethnocultural competency formation in general; it forecasted the future activity prospects. Each successive stage was a natural continuation of a preceding one, and included the results of prior work, providing the examination and confirmation of the previously acquired results within the new conditions.

Structure and Content of the Model

The fundamental framework for an ethnocultural educator is a system of knowledge about an individual as a member of ethnic group. As a part of common cultural education, this knowledge was introduced as a form of cross-curriculum, modular, mono-subjective, complex and complementary models of education. Cross-curriculum model implies an equal distribution of ethnocultural material among all subjects of study. The issues of unique national culture are examined in the general context and distributed among various topics. Modular model is designed to include special ethno-oriented topics (modules) into the humanitarian academic disciplines. Mono-subjective model implies an advanced study of ethnic culture within the framework of

specific subjects. Complex model is implemented as a set of integrative courses which intertwine certain aspects of the national culture between various academic disciplines. Complementary model allows to introduce ethnocultural studies in various kinds of activities. We have presented the following model of the process of formation of ethnocultural competency of future educators - the final objective of it being the formation of an individual who is able to professionally function and fulfill him or herself in our multicultural world:

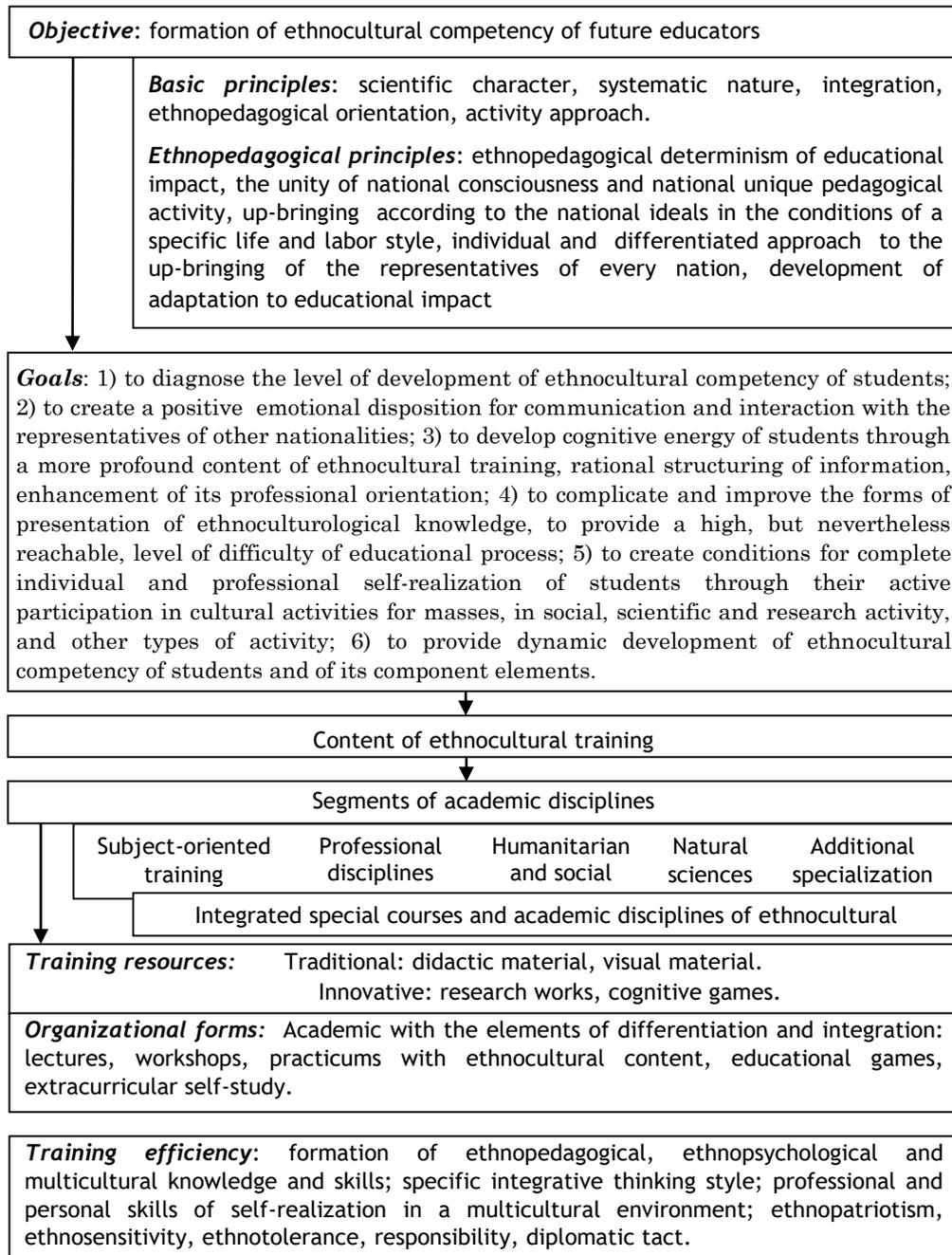


Figure 1. Model of the process of formation of ethnocultural competency of an educator

The content of ethnocultorological education has a direct impact on the formation of cognitive competence which is one of the most important elements of ethnocultural competency of future educators, and influences indirectly the perceptive, diagnostic, reflexive, communicative, emotive and other competencies.

Stages of Implementation of the Model

Identification Stage

a) *The study of substantive component of ethnopedagogical sub-competency.* To identify the initial level of acquisition of ethnopedagogical knowledge we used tests for each structural and substantive component. The additional information about the quality of academic knowledge was received during the workshops, exams, term paper presentations on corresponding topics. The received results were processed both mathematically and statistically. The measure, which defines the parameter value of the level of knowledge acquisition, was received from the correlation between the number of integral operations in the correctly resolved tests and the total number of integral operations required to complete all suggested tests:

$$K_a = \frac{M}{N}$$
 whereas K_a - knowledge acquisition ratio at a given level a ,

$$K_a = \frac{\sum_{i=1}^j a_i}{\sum_{i=1}^j a_i}$$
, a_i – a number of integral operations required to resolve i -test,

$$M = \sum_{i=1}^j a_i$$
 – a number of correctly resolved tests,

$$N = \sum_{i=1}^j a_i$$
 – a total number of suggested tests.

As we had suggested the tests with a similar number of integral operations required to resolve each test ($a_i = \text{const}$), we simplified the formula and thus received the following result: $K_a = M / N$. According to the results of the knowledge acquisition ratio measurement the students were divided into the following levels: $K_a \geq 0,9$ – best possible, $0,7 \leq K_a < 0,9$ – stable, $K_a < 0,7$ – unsatisfactory. As of the scope of ethnopedagogical knowledge of students at the first stage of the experiment, we can identify it as insufficient, which is proved by a very limited idea of the basic categories, concepts and theoretic aspects of ethnopedagogical science. 28 % of students of EG (Experimental Group) and 30% - of CG (Control Group) were able to answer the question about the essence of national education, and are aware of the means, methods and techniques of education of children in various ethnic groups 26% of the surveyed of EG and 28% - of CG. Some students are familiar with the content of existing theories (24% - in both groups) and with professional experience in the sphere of national education of children (36 % - of EG and 32 % - of CG), but do not have sufficient perception of its laws and principles (72 % of the surveyed of CG and 68 % of EG could not answer this question). 32% of students of EG and 36 % - of CG were reported to have a well-formed knowledge of the forms of organization of the daily living activities of children in the spirit of national traditions. But 78 % of the surveyed of EG and 80 % of CG were not aware of the methods and techniques of integration of national traditions in the modern educational and up-bringing process, although 32 % of respondents of EG and 28 % of CG are convinced of its relevance.

The received results proved the need for more expanded, profound and consolidated ethnopedagogical knowledge of students.

b) The study of operational component of ethnopedagogical sub-competency. Next factor of formation of ethnopedagogical sub-competency is the level of development of operational component. It was also determined with the help of tests, questionnaires and the results of evaluation of the students' activity during lessons, workshops and practicums. But the defining method of diagnosis was the monitoring and evaluation of the quality of ethnopedagogical activity of students during various kinds of practical training (as educators in various age groups in pre-school educational facilities, curriculum developers, teachers of the Mari language, of history and culture of peoples, as facilitators of the children's out-of-class activity, etc.).

Comparing to the degree of knowledge of the essence of ethnocultural up-bringing of children (24% of the surveyed of EG have the best possible and stable level of knowledge), the degree of skills for its actualization is somewhat lower (20 % - for the class activity and 22 % - for extra-curricular activity). The future educators are capable of formulating the objective and define the criteria for an efficient national up-bringing of children (22 %), but they have a certain difficulty in analyzing correspondent programs (only 12% students performed this task without any specific difficulty). Only 22% of students are capable of modelling the system of ethnocultural up-bringing of children, and 20% know how to use various forms and methods to develop the feeling of national identity. 26% of the surveyed showed a well-formed ability to monitor, examine and evaluate the results of enculturation to national culture. 84 % of students do not have skills of unsupervised work with various sources of national pedagogics.

c) The study of personalized component of ethnopedagogical sub-competency. Personalized component of ethnopedagogical sub-competency is reflected in having ethnopatriotic feelings and emotional value of the national pedagogical heritage. To identify it we offered the surveyed students a form with various expressions regarding national pedagogics and national culture. They had to identify in which degree they agree or disagree with the suggested expressions. For example: I am a person who knows and respects the traditions of my people.

Moreover, we defined the answer «I completely agree» as *the best possible level* of development of personalized component, as it reflects the student's ethnopatriotic feelings in all the aspects: cognitive (aware of the national pedagogics), affective (respects national culture and recognizes the importance of up-bringing children in the spirit of national traditions), behavioral (observes the norms and customs of his people and actively involves children in discovering national culture) (see table 11). The answer «I somewhat agree, somewhat don't» is identified as *a stable level* of development of personalized component, as it reflects a somewhat confident expression of ethnopatriotic feelings: the student respects the national pedagogical traditions, but is unaware of its specific features; considers the importance of knowledge of national educational experience, but does not apply it to each educator (depending on the subject of teaching); recognizes the importance of up-bringing of children in the spirit of national traditions, but does not believe this can help resolve any problem of the modern society; not quite prepared to integrate national traditions into the educational and up-bringing process; takes occasional interest in the history and culture of his people; occasionally involves

children in discovering their national culture. The answer «I disagree» is identified as unsatisfactory level of development of personalized component, as it suggests either a complete absence or a very insignificant presence of ethnopatriotic feelings, so that they don't affect the level of ethnopatriotism formation whatsoever. The results of identification stage required corrections in the content and organization of ethnopedagogical training of students.

Formation Stage

The developed model of formation of ethnocultural competency of future educators comprised three major segments: theoretic, practical and personalized. *Theoretic (substantive) segment of ethnocultural training implied the formation of a system of ethnopedagogical and ethnopsychological knowledge*, which includes the specific and essential features of the national up-bringing; means, methods and techniques of up-bringing of children in various ethnic groups, uniqueness of national customs and traditions; methods and techniques of integration of national traditions into a contemporary educational and up-bringing process; principles of involvement of children into discovering national culture, specific features of the national character of children, etc. In order to enrich their knowledge, the students were suggested a course of “Elementary Ethnopsychology” and “Ethnopedagogics”.

To activate the acquired knowledge, we used *cross-check questioning*: each team of students suggested the opponent team a set of questions on the investigated issue and watched that the corporate answers alternated with individual ones. *Differentiated interrogation* implied a scale of values of various ethnic groups, and a quality control of preparation of fellow students for a given question within the given timeframe. During the experiment we attempted to observe *a harmonious balance between the organizational and substantive aspects* of education. The process of education can be optimized only through a combination of the logical and sensuous, cognitive and creative, theoretic and practical elements. Moreover, we were guided by the need to transform the acquired knowledge of national and cultural peculiarities of national education into a kind of pedagogical activity which will help to overcome the differences and bring up an individual in an interethnic environment. We paid a particular attention to the study of various resources of national pedagogics: fairy tales, proverbs, sayings, songs, ethnic writings, and the specifics of their application in practical activity. Resolving cognitive issues, we aimed *to avoid a mono-subjective style of teaching*, which implies a leading role of an educator. Non-traditional form of lessons encouraged intercommunication. We used a *“transfiguration” strategy*: at their lectures, workshops and practical lessons the students represented notable professors and shared about “their personal” investment in the pedagogics of national education. They have thoroughly studied both the works of classical authors on the subject of research (Komenskiy, 1982; Celik, Akin, & Saricam, 2014; Likhachev, 1984; Kartal, 2016; Ushinskiy, 1953) and of contemporary researchers (Kukushkin, 2013; Platonov, 2014; Kartal & Kocabas, 2014; Tsallagova, 2003 and others). This style of lessons helped to liven up the teaching process and promoted a more profound and conscious assimilation of the studied material. Besides, the defining principle for the implementation of theoretic segment was the Socratic principle of the formation of personal experience – not by delivering the “ready-made knowledge” but by encouraging a conscious activity of generating its meaning

(“The essential thing is not to deliver ready-made knowledge, but to disclose its contradictions, thus encouraging to continue the search”). To enrich the acquired knowledge we invited students to *make an independent individual research*. Studying the literature and discussing with elderly people and older relatives, the students tried to search for the material about the national traditions of up-bringing in the Mari, Chuvash, Russian and Tatar families. This information helped them to recognize the importance of educational goals and to understand that to simply know the subject is far from being the main virtue of a future educator. He/she must be able to further “nurture children through their subject” (Ushinskiy, 1953). It served as a basis for studying the nature of “didactic hegemonism” common to some educators who perform their educative tasks but overlook the formative ones, while both should be implied and interconnected in the pedagogical process.

We have also applied the modern information and communication technologies (Vorontsova and Fedorova, 2012). We have developed and tested a new electronic educational resource called “Ethno-journey in the Republic Mari El”, which contains a vast material about the history and culture of the Mari people, and the main places of sightseeing (Fedorova et al., 2015).

Practical (activity) segment of ethnocultural training implied the formation of corresponding faculties, which confirm that the future educator has cultivated the ability to use his knowledge in various ethnocultural situations both during his/her professional training at the university and his/her independent practice.

The activity segment of our research implied the development of the ability to integrate national traditions into a contemporary educational and up-bringing process; to simulate and customize the concept of national education of children of various age groups to specific conditions; to identify the surrounding ethnocultural environment and the degree of people’s observance of national traditions, to detect the level of implication of ethnopedagogics in the educational and up-bringing process of educational organizations, etc.

To implement the objectives of the activity segment we used a varied complex of educational and up-bringing activity forms. *Teaching practicum* played a special role within the activity segment. We set the following objectives for the students: to get familiar with the operation of national schools and pre-school educational facilities of the Republic Mari El; to study contemporary ethnopedagogical, ethnopsychological, ethnographic resources that deal with the problems of education and up-bringing of children in the conditions of ethnocultural environment; on the basis of the studied material and a general innovative pedagogical experience, to develop a personal project of ethnopedagogical approach to the educational and up-bringing process with consideration of ethnic peculiarities; to promote active integration of national traditions into the modern pedagogical process; to keep record of the results of ethnopedagogical practicum and to journal according to the suggested criteria; to prepare to discuss the specifics of professional activity of an educator who works with a multiethnic group of students. We paid close attention to the development of the ability to analyse the condition of the child’s ethnopedagogical environment (EPE). In order to ultimately use the EPE’s potential, the educator must first study it. This will help him/her to not only correctly plan his activity in a certain EPE, but to also adjust it in the process of implementation.

Personalized segment of ethnopedagogical training implied the formation of personal qualities of future educators which are required for proper implementation of objectives of the national education of children. First of all, we aimed to develop the feeling of national identity of the future educators. The most proper way to develop their national identity is to educate through the implication of national art. Using various forms of art (music, painting, decorative applied arts, etc.) we provided a complex impact on their consciousness. National culture was introduced through a variety of extra-curricular activities of students: talent performances at the “Day of Ethnopedagogics”, theatricalized customs and traditions of various peoples, national songs and dance; writing scripts and organizing holiday amusement programs based on national traditions in pre-school educational facilities and schools, etc. Corporate “emersion” into the world of fairy tales, musical and game-playing performances, of ethnic songs and humorous sayings promoted the formation of ethnopatriotism and tolerance.

Experimental Examination of the Degree of Efficiency of the Developed Model of Ethnocultural Training of Future Educators

The summarized results for all the criteria speak of the growth dynamics of ethnopedagogical, ethnopsychological, and multicultural sub-competencies, thus proving the efficiency of the generated technique of formation of ethnocultural competency of the future educators. The concept of ethnocultural competency was developed on the basis of systematic and holistic approach and cannot be considered as a set of discrete and independent elements. Therefore, the results of research – which outline the degree of development of such components of ethnocultural competency as ethnopedagogical, ethnopsychological and multicultural sub-competencies – allow to identify the level of its development in general (see Table 1).

Table 1. The dynamics of development of ethnocultural competency of future educators in the course of experiment (%)

Stages	Sub-competencies	Control group (CG)			Experimental group (EG)		
		Max	Mid	Low	Max	Mid	Low
Identification	Ethnopedagogical	8,58	17,44	73,98	8,54	16,9	74,56
	Ethnopsychological	5,25	24,18	70,57	4,48	20,1	75,42
	Multicultural	8,0	18,0	74,0	8,0	16,0	76,0
	EC	7,28	19,87	72,85	7,0	17,67	75,33
Examination	Ethnopedagogical	10,67	20,16	69,17	30,86	60,52	8,62
	Ethnopsychological	6,0	28,18	65,82	27,99	61,82	10,19
	Multicultural	10,0	22,0	68,0	30,0	64,0	6,0
	EC	8,89	23,45	67,66	29,62	62,11	8,27

The results of identification stage show that the level of ethnocultural competency of future educators was initially, for the most part, unsatisfactory - 75,33% of the surveyed of the EG and 72,85% - of the CG. 17,67% of the surveyed of EG and 19,87% - of CG showed a stable level of development of their ethnocultural competency, and only 7,0% of EG and 7,28% of CG showed the best possible level. The approbation of the developed technique has considerably enhanced the criteria of formation of ethnocultural competency among the students of EG: 29,62% of the EG students showed the best possible level (whereas 8,89% of CG), stable level – 62,11% of EG (23,45% of CG), unsatisfactory level – 8,27% of EG (67,66% of CG). Consequently, the results of the experiment prove the efficiency of the developed model of formation of ethnocultural competency of future educators.

Conclusion

The study of the process of formation of ethnocultural competency of future educators as of a complex multilevel psychological and pedagogical process was possible due to the implementation of a set of methodological approaches, which included systematic and holistic approach, competency approach, culturological approach, personalized and activity-oriented approach, acmeological approach, futurological and civilizational approach. *The systematic and holistic approach* provided an objective understanding of a complex system of “ethnocultural competency” of educational specialists, interconnection and interdependence of its structural components; it allowed to represent the process of formation of ethnocultural competency of future educators as a model which reflects a number of its component elements, their connection and subordination. *Competency approach* helped to resolve professional issues and typical professional objectives based on the professional and life experience, and the individuals’ values and affections. *Culturological approach* defined culture as a specific sphere of existence and a source of individual development, and education – as a primary element of culture and the main channel for its transmission, as a process which allows to obtain cultural experience through its symbolism, meaning and implications, and promotes the development of an individual as a creator and bearer of culture. *Personalized and activity-oriented approach* identified the structure of ethnocultural training (objective, means, results), the conditions and mechanisms of ethnocultural development, taking into consideration individual (as well as national psychological) peculiarities of the subjects of educational process. *Acmeological approach* helped to resolve the problems of professional development of educators in their ethno-oriented activity, to introduce the creative side of the process of formation of ethnocultural competency, to identify its meaning for the educator’s personal development and maximum professional advancement. *Futurological approach* provided a dynamic and advantageous model of ethnocultural education from the point of view of its perspective and forecasting. *Civilizational approach* examined the process of formation of ethnocultural competency of future educators according to the requirements of contemporary multinational society.

The model of ethnoculturally competent specialist in the sphere of pedagogical education is based on his/her role of a translator of ethnocultural values, who practices the received knowledge, a kind of a “cultural mediator”, who organizes the process of ethnocultural absorption and thus promotes the “circulation” of ethnic culture within the framework of society.

The system of formation of ethnocultural competency of future educators consists of three segments: *content (informational)* – which implies the formation of the required general and specific (ethnocultural) knowledge, and promotes contemporary aspects of the theory of ethnocultural up-bringing of children; *activity (operational)* – which generates the skills and abilities of practicing the theoretic academic knowledge (practical training at the university and practical work in the kindergarten and school); *professional and personal* – which helps to develop personal qualities required for a successful pedagogical activity in the ethnocultural environment.

The pedagogical technique of formation of ethnocultural competency of future specialists is a type of educational activity which includes a projected system of preplanned interaction of the participants of educational process, which is established according to the set objectives and expected results, and implies the use of proper means and techniques of teaching (Selevko, 1998). During the formative experiment we used the techniques that helped to identify the style and strategy of education (informational, explanatory-descriptive, task-oriented, topical, dialogical and training technologies); to identify the subjective technological orientation (front-end, group, individually-personal); to identify the functions of professional activity (pedagogical communication technologies, social project planning, monitoring); to identify the forms of organization of educational activity (subject study technologies with various objectives and level of education; workshop, practicum and discussion technologies; pedagogical workshops and interactive activities which promote the assimilation of new concepts and forms of professional behavior in ethnocultural environment).

Implications and Recommendations

Successful process of formation of ethnocultural competency of future educators is defined by a complex of organizational pedagogical conditions: in the process of academic and general cultural training we have developed and implemented a concept of formation of ethnocultural competency as an integral parameter with interconnected, interdependent and closely interacting components; the ethnocultural orientation of the educational process is actualized and comprises ethnopedagogical, ethnopsychological and multicultural training; the unity of the substantive, operational and personalized components of the modeled process corresponds to the criteria of ethnocultural competency formation of future educators; personally significant values and objectives of professional pedagogical education align with the social ones; integrated teaching of academic sciences combines with the subject teaching, innovative form of lessons – with traditional one, thus providing the succession of cognitive and practical activity of students; interactive attitude becomes a priority for all participants of educational process; pedagogical technique includes organizational and pedagogical conditions to provide each student with an opportunity for complete individual self-realization in a multiethnic environment (ethnopedagogical practice, communicative, scientific and research activity, cultural activity for the masses); the results of pedagogical monitoring of the quality of ethnocultural training within the system of professional education are recognized and considered.

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