

SECTION 3. LANGUAGE EDUCATION FOR SPECIFIC PROFESSIONAL SKILLS

UDC 37.01

**ETHNO-PEDAGOGICAL COMPETENCE
OF A TEACHER**

**ЭТНОПЕДАГОГИЧЕСКАЯ
КОМПЕТЕНТНОСТЬ ПЕДАГОГА**

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Keywords: ethnocultural education, multiculturalism, ethnopedagogic competence, ethnopedagogic competence, ethnopedagogic approach.

Ключевые слова: этнокультурное образование, поликультурность, этнопедagogическая компетентность, этнопедagogические компетенции, этнопедagogический подход.

Abstract. The necessity of the ethnopedagogic competence of a modern teacher is substantiated, its structure and essential content are revealed, the author's definition of this concept is proposed, the main directions of using the ethnopedagogic approach in education are clarified.

Аннотация. Обосновывается необходимость этнопедagogической компетентности современного учителя, раскрывается ее структура и сущностно-содержательное наполнение, предлагается авторское определение этого понятия, уточнены основные направления использования этнопедagogического подхода в образовании.

The issues of ethnopedagogical training of teachers are given a significant place in the works of such scientists as P. A. Apakaev, G. N. Volkov, E. P. Zhirkov, V. A. Ivanov, T. B. Ilyina A. V. Kaisarova, M. B. Kozhanova, D. A. Krylov, V. G. Krysko, L. V. Kuznetsova, E. L. Mikhailova, A. P. Orlova, A. B. Pankin, T. N. Petrova, M. G. Kharitonov, S. N. Fedorova, V. K. Shapovalov, etc. They have developed many aspects of improving the ethno-pedagogical training of teachers, substantiated the structure and content of ethno-cultural competence, defined pedagogical conditions for the formation of ethno-cultural competence, gave a general characteristic of ethno-pedagogical competence, presented criteria and levels of formation of ethno-pedagogical competencies, and also disclosed other issues of this direction with varying degrees of depth. Naturally, the inexhaustibility of the topic

under consideration implies its further study both from the standpoint of theoretical and methodological justification and from the standpoint of practical implementation in pedagogical reality of relevant scientific developments. In this paper, I would like to comprehensively and holistically present the most important ethnopedagogic competencies as necessary components of the professional competence of a modern teacher.

Currently, there are various definitions of pedagogical competence, but, in fact, they all boil down to the fact that it means readiness for pedagogical activity, including the possession of a specialist with a certain set of relevant knowledge, skills and abilities and the ability to apply them in real practice. Competence, which is most often interpreted as the possession of certain competencies, is a set of personality qualities manifested in a specific activity. The competence of a teacher, on the one hand, is due to the versatility of general professional knowledge, on the other hand, it cannot be limited only to them, unlike many other professions. The competence of a teacher consists of three main components: general cultural, professional and social. As noted above, the most important component of the competence of a modern teacher is ethnopedagogical competence, based on the ethno-cultural and ethno-social characteristics of society.

Today, the teacher is entrusted with performing, in addition to traditional, new functions aimed at the social adaptation of children in a multicultural society and the resulting features of the organization of the educational space, as well as the formation of a culture of interethnic relations. Scientists investigating this problem conclude "that a modern teacher, regardless of what stage of professional development he is at, should become an ethnopsychologist, ethnoculturologist, social pedagogue, ethnoconflictologist, ethnodidact, etc. – that is, a specialist (expert) on multiculturalism (interculturalism) or multicultural pedagogical interaction" [1, p. 73]. In connection with the above-mentioned trends in the development of education, one of the most important places should be given to the professional characteristics of the future teacher of ethnopedagogic competence.

Ethnopedagogic competence is based on familiarity with the general culture of an ethnos, depends on the degree of mastery of ethnopedagogic culture and is determined by the activity of a teacher as a subject of an ethnocultural-oriented educational process. The ethnopedagogic competence of the teacher provides the solution of three most important tasks. Firstly, it helps to increase the overall effectiveness of the educational process by directly fulfilling the requirements of the principle of cultural conformity of education, secondly, it promotes the growth of national consciousness, the revival of national culture, the preservation of national values, thirdly, it promotes effective multi-ethnic educational activities in a multicultural environment, where, in parallel with unification, the importance of the ethno-national component increases personality, the formation of its ethnic and civic identity. Recently, the attention of researchers has been mainly focused on the third task. For example, A. P. Orlova concludes: "The ethno-pedagogical training should be based on the principle of multiculturalism" [2, p. 5]. One cannot disagree with all this, but one must bear in mind

that the first task is more fundamental and its solution automatically favors the solution of the second and third tasks, therefore it should always be in the field of view of both theorists and practitioners as fundamental. Another thing is that the relevance of the problems of the polyethnic world today has made it extremely popular to consider ethnopedagogical training precisely from the perspective of multiculturalism. But in general, I did not want a self-sufficient, fundamental and system-forming ethno-cultural direction to turn into an auxiliary, even if the most important component of multicultural education.

As for the essence of the concept of "ethnopedagogic competence", today there are many definitions that differ from each other not so much in meaning as in content. Almost all of them agree that ethnopedagogic competence is based on ethnopedagogic knowledge and the teacher's ability to apply them in modern educational practice. Generalizing such approaches, A. V. Kaisarova concludes in her dissertation research: "Ethnopedagogic competence is a set of ethnopedagogic knowledge and skills that allows a teacher to design the educational process in such a way as to achieve the maximum purposeful and consistent inclusion of the pedagogical heritage of people in it..." [3, p. 7]. M. G. Kharitonov, trying to concretize the ethnopedagogical knowledge of the teacher, presents them as "knowledge of: folk pedagogy; folklore; ordinary, informal, everyday, traditional and natural pedagogy; the wisdom of education; pedagogical wisdom; folk pedagogical culture; traditional pedagogical culture; traditional culture of education; traditional education; diverse forms of their functioning in reality" [4, p. 76]. In the same vein, R. V. Komrakov defines ethnopedagogical competence, emphasizing that it represents the professional and personal quality of a future specialist and "includes the formed possession of integrative ethnopedagogical knowledge, skills, skills that allow teachers to productively use the possibilities of ethnopedagogy in working with children" [5, p. 6]. Similarly defines the concept under consideration by E. F. Vertyakova, who states: "Ethnopedagogical competence – this is the student's possession of knowledge and skills in the field of folk pedagogy and ethnopedagogy" [6, p. 18].

Analyzing these and other definitions, we can conclude that they lack universalization in combination with an emphasis on the active use of national pedagogical experience. Based on this, we can propose the following definition: ethnopedagogic competence is the ability and direction of using ethnopedagogic knowledge and achievements of national educational experience in pedagogical activity to increase its effectiveness. From this definition it follows that the substantive basis of competence is ethnopedagogical knowledge. It is also important to focus the specialist on their application in everyday practice. And of course, the determining factor of ethnopedagogic competence is the direct use of all this potential in pedagogical activity. In general, the analysis of the content of ethnopedagogic competence allows us to distinguish the following components in its structure:

- motivational-need-based – based on the value orientations of ethnopedagogic activity, reflects the level of inner aspiration and the degree of moral and psychological

readiness for its implementation, performs motivational and stimulating functions, determines the activity of the teacher's position;

- cognitive knowledge – is fundamental, covers directly ethnopedagogical knowledge and related ethnocultural, ethnopsychological, ethnomethodic and other knowledge, is characterized by formed ethnopedagogical thinking, provides a high degree of theoretical preparedness of the teacher;

- organizational-praxiological – acts as a determining indicator of a teacher's readiness for directly practical professional activity, shows the measure of mastering the skills and abilities of ethnopedagogization of the educational process, reveals the creative abilities of a teacher, is a criterion of a specialist's preparedness in this direction.

Ethnopedagogic competence is one of the subcompetencies of the professional competence of a modern teacher. As it is known, the professional competence of a teacher, as a system of relevant competencies, is determined by the totality of his theoretical and practical readiness for the implementation of educational activities. Ethno-pedagogical competence also presupposes the possession of a number of competencies: ethnocognitive, ethno-cultural, ethnopsychological, ethno-conflictological, ethnomethodic, ethnocommunicative, ethno-educational, etc., the formation of which in modern conditions should be given a significant place in pedagogical universities and not only in them.

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UDC 37.01

**NATURE-BASED EDUCATION AS AN ACTUAL
DIRECTION OF PEDAGOGICAL THEORY AND
PRACTICE IN THE CONTEXT OF SOCIAL
TRANSFORMATIONS**

**ПРИРОДОСООБРАЗНОЕ ВОСПИТАНИЕ КАК
АКТУАЛЬНОЕ НАПРАВЛЕНИЕ ПЕДАГОГИЧЕСКОЙ
ТЕОРИИ И ПРАКТИКИ В УСЛОВИЯХ
СОЦИАЛЬНЫХ ТРАНСФОРМАЦИЙ**

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Keywords: nature-based upbringing, the principle of nature-based education, folk ducation, nature-based learning, nature-based education, human nature, pedagogical theory and educational practice.

Ключевые слова: природосообразное воспитание, принцип природосообразности, народное воспитание, природосообразное обучение, природосообразное образование, природа человека, педагогическая теория и образовательная практика.

Abstract. The article actualizes the ideas of nature-based education as one of the directions of modern pedagogical theory and educational practice. The author reveals the essence of nature-based education, analyzes and identifies its specific features in the system of pedagogical categories and concepts. The content-semantic multidimensionality and complexity of this pedagogical phenomenon are determined. Special emphasis is placed on the relevance of his ideas in the conditions of new challenges of modernity, at the stage of the entry of civilization into the stage of instability, crisis states and instability.

Аннотация. В статье актуализируются идеи природосообразного воспитания как одного из направлений современной педагогической теории и образовательной практики. Автором раскрывается сущность природосообразного воспитания, анализируются и выявляются его специфические особенности в системе педагогических категорий и понятий.