

Ethnic and Cultural Education in Intercultural Communication as a Factor Counteracting Deviant Behavior of Students

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Abstract: The study is devoted to solving the problem of counteraction of deviant behavior of pupils on the basis of ethno-cultural education considered in the context of human of culture, endowed with the experience of creative interpersonal interaction with the representatives of different nationalities and religions. The aim of the study is to define the content of ethno-cultural education which is based on ethnic and cultural values as spiritual and moral dominants of modern environment that is an ideology to counter antisocial and deviant behavior of students. On the basis of axiological, cultural, ethnic and cultural approaches methods and techniques of improving ethnic and cultural education are justified, the result of which should be tolerant orientation of the personality in the interpersonal and interethnic cooperation in the educational environment of children and young people. The features of prevention efforts improving of the US and UK youth are considered. The conditions that will contribute to the effective work of the educational institutions in these countries are settled. Particular attention is paid to deviant behavior prevention programs of young people in the US and the UK as a means of counteracting extremism in the educational environment. The main approaches of the study are identified as axiological, environmental, ethno-cultural and linguistic cultural. The result of ethno-cultural education of schoolchildren are social (acquisition of international cooperation experience on the basis of building harmonious relationships in a multicultural environment; intensification of the ethnic, cultural development and self-development of a student) and pedagogical (sustained interest and demand for the development of ethnic and cultural values, enriching ethnocultural knowledge, a developed sense as a part of history and the culture of people the integrity of the perception of ethnic and cultural values in the unity of all components of folk art) effects. Study information may be useful to teachers to develop ethno-cultural education programs.

Key words: Ethnic and cultural education, deviant behavior, intercultural communication, US, UK

INTRODUCTION

Current trends in the world that define processes in socio-educational systems: a person and the nature integration the feelings and mind integration show the need for harmonization of human existence. The implementation of these aspects requires a system of education as the unity of national, universal humanistic and moral education.

The analysis of scholarly works on the problems of communication (Bakhtin, 1989), deviant behavior (Talanova, 2013), socialization including ethno-cultural (Mudrik, 2010), historical works (Mazhitov, 2010),

ethnopedagogical works of scientists and educators (Volkov, 2009; Kuznetsova *et al.*, 2015) contribute to grounded practical solving of ethno-cultural education tasks which generally aimed at that a person would be aware of his ethnic membership on the basis of knowledge and understanding of ethnic and cultural values in the unity of national history, spiritual and moral traditions (love for people, mother nature, family foundations, hospitality and respect to the person of another nationality, etc.), the artistic culture (festivals and rituals, folk crafts and handicrafts).

All this is included in the required minimum of liberal arts education, the most important of which is the

ethno-cultural education. Thus, ethno-cultural education contributes to a culture of human values through the involving in the culture of people, the development of the best features of people in it through the involving into the world of folk tradition that is perceived as an organic part of one's environment. Universal and national cultures in unity are universal human harmony. If they are introduced in the educational process of students on in the equal form, without the exaggeration of the importance of one of the cultures, then we can talk about harmony in interpersonal and interethnic relations among students, excluding antisocial and deviant behavior of children and youth.

The effective force that counteracts deviant behavior is education in which all younger generation of Russians is involved. The task of social content education is determined as «to give each absolutely indispensable scope of human knowledge which is the basis of self-identity of the people» and the teaching of languages and literature «in the context of all the wealth of national traditions and cultures» (Putin, 2012).

MATERIALS AND METHODS

Research objectives: The study has the following objectives: to characterize the ethno-cultural education as a social and pedagogical phenomenon; analyze the foreign experience in combating deviant behavior of children and youth by the example of the UK and the US; identify the potential of ethno-cultural education as a means of successful intercultural communication and as a factor counteracting deviant behavior of students.

Theoretical and empirical methods: The various research methods used in the study complement each other:

- Theoretical analysis of the scientific literature (educational, ethnopedagogical, philosophical, cultural), normative and legislative acts in the field of education
- Empirical sociological survey, interviews, observation, examination of the results of educational activities of general and vocational education institutions

RESULTS AND DISCUSSION

Intercultural communication and the ethnic cultural education have the mission to harmonize inter-ethnic and inter-confessional relations in society and prevent the deviant behavior of extremism. It defines the social and personal well-being of the citizens of any country. V.V. Putin, the President of Russian Federation, of the country,

that is the most multicultural country in the world said: «The national question, without any exaggeration is fundamental. Any responsible politician, public figure should be aware that one of the main conditions of our country is the existence of civil and interethnic concord» (Putin, 2012).

Deviant behavior (from the Latin *deviatio*-deviation) is determined by the modern social sciences as a deviant behavior, as individual actions or a system of actions that are contrary to the generally accepted as legal or moral norms in the community (Goneev, 1999). The countries that have ratified the Convention on the Rights of the Child must protect children in difficult situations. According to the convention in relation to juvenile offenders «country-members shall ensure that no child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment; no child shall be deprived of his liberty unlawfully or arbitrarily; every child deprived of liberty has the right of prompt access to legal and other appropriate assistance». The juvenile justice system is to ensure these rights and it has been originated as a separate branch of law in the United States. Russian legislation reflects the issue of deviant behavior in the Federal Law No. 124-FZ, dated 24.07.98 «On basic guarantees of child rights in the Russian Federation» in Article 15 which provides the protection of the rights of children in difficult situations, the state guarantees judicial protection of the rights of children and in Article 9 which protects the rights of the child in the sphere of education and training. This law establishes the basic guarantees of the rights and legitimate interests of children as provided by the Constitution of the Russian Federation in accordance with the UN Convention on the Rights of the Child.

The educational sphere of Russia is in communication with the global education community. In the context of globalization the educational environment of our country is being redefined and changed. In a situation of instability of international relations and the growth of deviant behavior it is important to study the international experience to deal with deviations as well as for the prevention of deviant behavior of young people in the educational environment. The US and the UK experience is of a great interest for the efficient operation of educational institutions of Russia as all three countries have retained the importance of ethnic diversity, linguistic and cultural system of their countries.

In the US cities with a predominance of African, Americans and other minorities as well as Indian settlements show poor statistics of deviant behavior of young people. Such young people have the problem of identity that provokes the growth of crime and extremist

behavior. Office of Juvenile Justice and Delinquency Prevention (OJJDP) and non-governmental organizations deal with such problems. They developed a program «Tribal Juvenile Detention and Re Entry Green Demonstration Program» (the «green» demo program of living of juvenile offenders and their re-socialization in the United States in tribes of indigenous people). Under this program, young people learn additional skills and try to attach to a healthy lifestyle. As the example of it is the planting of the garden area adjacent to the center of temporary stay of young people in the town of Pearl River in Mississippi or the work on construction of the greenhouse at the center for maintenance and rehabilitation of juvenile offenders by young people from the Indian tribe Hualapai in Peach Springs, Arizona. It is being held under the supervision of elders and representatives of the State University. The monitoring of further life of the young people, their academic achievements and active public work show the effectiveness of the program.

The government of the United Kingdom considers that in order to deal with the country deviant behavior of juveniles it is necessary to all public organizations to contribute to its prevention and mainly schools, colleges and other educational institutions. The students at all public schools are taught and considered the national values of the state. It is not simply identified young people who are prone to radicalization and to attract more attention to the need for prevention of deviant behavior through educational approaches. This creates a resistance of the youth to deviant behavior teaches the principles of democratic citizenship through open and reliable educational communication. For this point such an initiative has been developed as a project «Think» in Wales. The project began in 2011 and initially lasted for 3 months. Today, there is a 3 days course to stop white young people in South Wales from deviant behavior against Muslims. The project functions in cooperation with agencies working with adolescents and young people who have been excluded from school as well as those who do not work or study or increase the qualification. The course material is included in the work program of such agencies and considers issues of racism, migration, asylum, extremism, religion and human rights. Role-games are used in a course where teenagers with deviant behavior «try on» the role of a man-seeker. Thus, there is communication when young people have the opportunity to speak, to show their point of view and become more politically educated. The 200 people have been involved in the project over 2 years. An independent evaluation conducted by scientists Ted Cantley and Paul Thomas revealed that the project is «courageous and

necessary» and that 90-95% of participants changed the opinion on national minorities and intercultural differences.

One of the aspects of the lessons is encouraging students self-identification. The study of deviant behavior among juveniles showed the absence of their full identity. This is due to the fact that family and traditional values differ with the values of the society in which they live and as a result young people do not accept the union of society. Teachers including the police are trying to find ways to teach young people self-identification. Famous scientists such as Roger Griffin, Professor, Shiraz Maher and Rachel Brooks believe that the development of self-identification is a key area to prevent the deviant behavior (Alexander *et al.*, 1998).

There is a group that is engaged in additional education in the UK that has a slightly different approach to solving this problem. «Act now!» a program created by the police of Lancashire and Lincolnshire allowing students to take on the role of the police in the fictional terrorist act. During the program, students make a psychological portrait of a criminal who work in the criminal search, see how much information about a terrorist act is passed to the public and the press and thereby learn to use the media effectively. In the main part of the program the participants become the chief of police that gives explanations of the decision in the case during a press conference. The program «Act now!» works in many places and has led to the fact that the students have learned how to discuss and solve the problems of tolerance and deviant behavior.

The problem of the British society in the fight against deviant behavior of juveniles is in the fact that such professional workers like nurses, doctors, social workers and teachers are still afraid to challenge such behavior and is reluctant to report and discuss it. In the UK, there is a special program «Prevent», where the police have the main role. It proved to be particularly successful in Hampshire County. Leaders in schools, colleges, university and city council supported the major education plan which covered more than 5,000 students and 600 staff members. Its goals were to prevent any deviant and racist activities and unite the community of Portsmouth. For that, there are lessons conducted at school with pupils of 9-10 grades including watching a Cleveland police movie. The film shows the situation of communication of a young Asian with a radically minded young white man. The course program is a part of several subjects: history, geography, religious education and drama art and uses a variety of teaching methods: for example, «movie role-playing» by program participants so that the film does not contain any violence and other

deviant behavior. Also it shows such forms of violence as: violence against animals and the problem of extremism in Ireland. All lessons are conducted by the police. Teachers underline their positive effect as lessons of the program fit well to training lessons, reinforce safety lessons on-line, teach to respond to bullying and explain what it means to be British.

Such education is not limited by educational institutions. In this program, police officers carried out various activities with youth, women and other groups using a variety of educational resources. The level of deviant and racist violence in the county decreased since class education.

Thus, the anti-extremist education and prevention of deviant behavior of young people, regardless of the country, should be carried out not only in educational institutions but in everyday learning through positive intergroup contact, improving understanding and acceptance of cultural differences, providing a counterbalance to the negative influences of deviant behavior.

Social content of education is determined as «to give each one absolutely indispensable scope of human knowledge which is the basis of self-identity of the people» (Dzhurinskiy, 2010) and the teaching of languages and literature «in the context of all the wealth of national traditions and cultures».

To solve this problem in education it is necessary to implement the axiological approach developed by V.A. Slastenin, allowing focusing on the commonality of traditional spiritual values of different nations such as labor, homeland, mutual help, respect for elders, friendship, honesty and others (Slastenin, 2001).

The culturological approach justifying the culture as a phenomenon and the image of the human being guides the pedagogical process on the formation of human culture, developing a humane, a person friendly to others, regardless of nationality and religion, a personality that is self-aware integral part of the native people, their culture and at the same time a part of human culture. Culturological approach in ethno-cultural education allows the individual to have knowledge and experience of cultural living (native nationality, a different culture with common traits and their features) without too much difficulty to adapt to a multi-ethnic society (Bakhtin, 1989; Bibler, 1979).

Ethno-cultural approach is reflected in ethno-cultural technologies such as ethnopedagogical dialogue and ethno-cultural expedition. The ethno-cultural dialogue is justified by G.N. Volkov as ethno-pedagogical technology which allows achieving harmonic relations between

people of different nationalities, to establish their spiritual relationship based on traditional ethnic and cultural values to recognize these values as a spiritual and moral basis of the individual regardless of ethnic and age status, family traditions and religion. The use of this technology in education contributes to a non-contentious multicultural educational environment where such pedagogical effects predictably appear: Prominent motivation of students to study the knowledge of the culture of people and history; a keen interest in other cultures and a desire to find common ground in order to understand inner compulsion to each other let us remember that we are interested in each other «face uncommon expression». To have these effects is a great role of the teachers, they understand and accept multicultural reality not as a battlefield for the right of everyone to be himself but as a social environment in which everyone should have equal opportunities to realize his life and professional plans, finally, just enjoy the life rich in impression of love and friendship with equal.

The ethno-cultural expedition as ethno-cultural education technology allows meeting and studying ethnic-cultural values not only of your people but also of other nations by using the method of «immersion» into folk culture. Today information and communication technologies allow making virtual expedition to any place in the world. However, nothing can be compared with having an actual field expedition to the native land where you can find nature that is still alive and untouched by technology and chemistry where ancient calendar holidays and ceremonies are preserved and represent ethno-cultural complex the word, music, design in traditional dresses and in traditional crafts.

Ethno-cultural expeditions allow each participant to feel the history of the people and inexhaustible talent to live in full harmony with nature. Real knowledge and understanding of the value of life in harmony with nature, family, friends and neighbors will be an important acquisition for the younger generation. So, Dagestani R.G. Abdullatipov notes the community as the national peculiarity of the Russian people which is «the foundation of Russian society that forms the fair relations between people. The strength of the community, of course is the fraternal love and mutual aid which help individuals become better, spiritually cleaner, develop as individuals and overcome obstacles» (Abdullatipov, 2013). A Chuvash G.N. Volkov wrote that mutual understanding and respect for other people and their values are inherited in the folk tradition: «young people learnt to appreciate the customs of neighboring peoples. Therefore, people living in

different parts of the world without any interference and independently from each other share one and the same idea: «we need to respect the tradition that exists in the country» (Danish.), «either cover the custom of the country or go out of the country» (Icelandic), «observe the custom you meet in a country where you come in» (Italian.) «Live in the country according to the custom of the country, if not go out of the country» (Karelian.), «keep customs of a place you visit» (Korean.) «In a foreign country alien customs are worth respect», «friends have the same songs, friends have the same customs (Chuv.)» (Volkov, 2009). The most important resource of inter-cultural communication is the phenomenon of the succession of generations, cultures, traditions. The academician G.N. Volkov identifies several types of succession:

- Physical (is provided by nature, heredity and communication with the ancestors, a biography of sorts, a common origin that gives spiritual continuity of generations, preservation instinct and procreation)
- Spiritual (is provided by education, the desire for spiritual self-preservation and the continuation of oneself in the descendants)
- In the sphere of labor and art (traditional crafts that are passed down from generation to generation)
- Total family plan (affects morality, the desire of parents to ensure that children live better, become better)
- Historical (is being saved as the supreme value, inherited from our ancestors, it is the historical memory) (Bibler, 1979)

As a conclusion we can mention the words of Academician G.N. Volkov: «there is no tradition without historical memory, without a tradition there is no culture, without culture there is no education, without education there is no spirituality, without spirituality there is no person, without a person there are no people» (Bibler, 1979).

The problem of counteraction to deviant behavior of pupils in modern multicultural environment is considered in the works by Goneev (1999). Scientists solve this problem using the variety of educational technologies (Talanova, 2015). However, ethnocultural education demanded in today's multi-ethnic society has not received a proper evaluation in pedagogical science in the aspect concerning the solution of problems of counteraction of deviant behavior of students (children and youth). This fact was the basis for the selection of the subject of our research.

CONCLUSION

Education as the main resource of development of society and the state, at the same time acts as a guarantor of spiritual and moral culture formation of the younger generation through the use of the traditional values of the peoples that make up a single entity the citizens of the country. The focus of this process to the harmonious development of human interaction and multi-cultural community and of different interests is based on the culture and history. This movement can be defined as unity in diversity as a civilization identity, born in the historical depths of a single state. Therefore, concepts, projects, programs developed in the sphere of science and education research should be based on cultural and historical foundation of the Russian state that fought for freedom thanks to the unity of the nations included in it and having different mentality and beliefs. Researches should have a social focus; focus on the solution of to the problem of preservation and development of traditional culture of multinational Russia as the basis of self-identity of the peoples.

The basis of the self-identity of the people consists of the values that have «crystallized» over many generations and now serve our contemporaries as spiritual landmarks in the inevitable process of globalization in the sphere of the economy, new technologies, energy and the environment. But culture and education as a humanitarian sphere of activity has its «non-common face»: Folklore, crafts, professional national art, the history of peoples and national history, folk traditions and teaching pedagogy, all that is the calling card of the people. Here globalization may lead to a leveling of national characteristics and therefore to the loss of «cultural entity» of the world to the unification of both the individual and the people. Therefore, the task of education is the realization of ethno-cultural and multi-cultural components, required scope of human knowledge (domestic classical literature, national history) in all the wealth of national traditions and cultures in continuity and at all levels (pre-school educational institution, secondary school, university).

Ethnic and cultural education contributes to understanding that the culture of every nation has its own unique values that reflect the uniqueness of the historical past, geographical location and climatic features as well as the mentality. But it has a lot of similarities, embodied in universal humanistic spiritual and moral values. This is a good basis and condition for the development of cultural identity which does not allow disregarding the rules (traditions) of behavior in a society based on the revaluation of individual self. The positive interaction

with people of different cultural, ethnic, religious or social environment is built on the idea of tolerance of the personality which is reflected in the active position of moral and psychological readiness for tolerance to have mutual understanding between ethnic and social groups.

The violation of the continuity of ethnic and cultural values that were time-tested and developed by generations leads to disharmony and moreover, to the feud in the inter-ethnic relations this is happening in Europe. The growth of deviant and criminal behavior among youth can be observed in the situation. The devaluation of the traditional spiritual values of the peoples living in the same country and having common historical roots or being neighbors is the root of cases of antisocial and deviant behavior among young people in the sphere of intercultural communication.

Today you need to refer to the experience and lessons of the past constantly in order to understand that the people of future generations have to learn to be one's own. This statement shows the urgency of the problem of ethno-cultural education of children and adults of all levels. Ethnic and cultural education, aimed to respect the person without violating the national identity, forms ethnic tolerance. Ethnic tolerance is essential for the harmonious development of a multicultural community of people of different nationalities and creates a culture of inter-ethnic relations.

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