

Textbook: Focus on Students' National Identity

# Ethno-linguistic Education as Means of Forming Ethnocultural Identity of Person

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## Abstract

One of the important conditions for the consolidation of Russian society is to ensure harmonious interaction of ethnocultural and All-Russian identity. In this regard, the relevance of the research is determined by the need to develop methodological foundations for the organizing of ethno-linguistic education as a factor in the formation of ethnocultural identity in the context of the tasks of the state's national policy.

*The aim* of this work is to determine the methodological foundations of ethno-linguistic education as a pedagogical means of forming an ethnocultural identity in conjunction with the All-Russian identity.

*Method.* An integrated approach is used for understanding ethnocultural identity and its formation in ethno-linguistic education. It is analyzed from the standpoint of personal-competence and culturological approaches.

*Results.* It is revealed that different models of teaching ethnic languages are implemented in the system of ethnocultural education: a model provided for teaching an ethnic language as a mother tongue to schoolchildren who can speak the language, and a model, the purpose of which is to teach schoolchildren who have poor or absence knowledge of the mother tongue, through the implementation of educational programs on the ethnic language as a state language.

*The practical significance* of the research lies in the fact that taking into account certain theoretical and methodological foundations will increase the effectiveness of the development of ethnocultural identity in the context of the strategic tasks of the national educational policy of the state.

*Keywords:* language policy, ethnocultural identity, ethno-language education.

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## **Introduction**

*The relevance of research.* For the multinational and complex Russian state at various stages of history, one of the main tasks of domestic national policy was to ensure interethnic harmony as an important condition for its sustainable development. Implementation of various models for ruling ethnocultural processes: unitarian, autonomist, multicultural, theoretical and methodological foundations which were elaborated in accordance with the socio-political objectives and ideological guidelines of the state that led either to disintegration and weakening of the socio-cultural unity of society or to the strengthening of assimilation tendencies among the indigenous peoples of Russia (Borgoyakov, 2020).

Currently, the strategic aim of the national policy of the Russian Federation is the formation of Russian civic consciousness (identity) while maintaining and supporting ethnocultural and linguistic diversity as the basis for strengthening the state and the unity of its multinational people (Order..., 2018).

The construction and amplification of identity is a process in which multilevel participants are involved, among them a special place is occupied by the politics in the sphere of education. As an element of politics identity the education system in addition to its basic function - education and development of the younger generations is responsible for transferring of ideas and meanings, cultural codes and value systems that determine the basis for the formation the all-Russian and ethnic identities (Regulation ..., 2017).

Due to the fact that in Russian science and practice the problem of language is a part of ethnic (national) politics, ethno-linguistic education plays an important role in supporting and developing ethnic identity.

It should be noted that the study of ethnic cultures and the role of education in the formation of ethnic and civic identity is a topic not only for Russian scientists (Borgoyakov, Boziev, 2018; Zheltukhina, Vikulova, 2016) but also for foreign countries, where the problem of identity and integration of immigrants is actualized into a multicultural society. (Bartkevičius, Jucevičiūtė-Bartkevičienė, Juškevičienė, 2018; Vedder, Horenczyk, Liebkind, Nickmans, 2006). As a rule, the content of ethnocultural education is formed from the knowledge of various socio-humanitarian disciplines: pedagogy, cultural studies, social philosophy, ethnopsychology, ethnology and other related disciplines (Salavatova, 2019).

## **Purpose and objectives of the study**

The main purpose of the educational and language policy of Russia is to ensure the knowledge of the Russian language as the state language for the entire population, as a condition for civil and political consolidation, cultural and educational unity of society, and support for the national (ethnic) languages of the peoples of Russia, being an important condition for their ethnocultural identification. The establishment of language policy not only as an activity of the state, but also of other participants involved in the discussion of problems in this area, allows us to conclude that the effectiveness of educational and language policy depends on the coordination of all concerned parties in solving language problems. (Sokolovsky, Filippova, 2018). As Russian and international experience shows, an unbalanced approach in solving language problems and contradictions in multi-component societies often leads to all sorts of conflicts, up to the collapse of states (Arutyunova, 2019; Andersen, Carter, 2016; Kelman, 1971). In this regard, one of the important tasks of the educational and language policy of the state as an important condition for strengthening interethnic harmony and “neutralizing the importance of language as a factor in the split of society” is the coordination of public interests in solving language problems.

The current situation in educational and linguistic policy in the Russian republics (Bashkortostan, Tatarstan, etc.) in recent years, researchers call it not just an exacerbation of existing contradictions, but define it as an ethnolinguo-social conflict that has legal, political and social dimensions (Arutyunova, 2019). The reason for the language conflicts was the inconsistency of the adopted in the early 1990s. federal and republican legal acts regulating the procedure for studying the state Russian language and republican languages in schools of the republics. The approval in regional legislation of the norm on the compulsory study of the republican state languages, on the one hand, was a violation of the constitutional rights of the individual - the equality of rights and freedoms of citizens of the Russian Federation regardless of nationality and language, the right to freely choose the language of instruction, and on the other hand, this provision in the republican legislation is not contradicted the 1992 Law of the Russian Federation "On Education" (Jankiewicz, Knyaginina, 2018).

The adoption in 2018 of the Federal Law "On Amendments to Articles 11 and 14 of the Federal Law "On Education in the Russian Federation", which approved the right to freely choose the native language and at the same time compulsory study of it at school, including the Russian language, led to the fact that the state languages of the republics began to be studied voluntarily. Changes in educational legislation were supported not only by Russian-speaking schoolchildren and their parents, but also by representatives of non-Russian peoples of the republics. At the same time, some ethnic activists began to view these changes as strengthening the assimilation policy of the federal government and infringement on the study of ethnic languages, which, in their opinion, would inevitably undermine the existence of languages, and after that - the existence of the peoples themselves.

In this regard, the development of theoretical and methodological foundations for the modernization of ethno-linguistic education as a factor in the formation of ethnocultural identity in the context of solving the strategic tasks of the national educational policy of the state is relevant and important, both from the theoretical and practical sides.

### Literature review

At present, the concept of identity, gaining more and more popularity among humanities scientists and practitioners, is considered as a real mechanism for designing social reality, and the dynamics of identity is one of the most significant markers of ongoing transformations that describe a person's involvement in social processes (Regulation ..., 2017, p. 20). As a result, "identity has become the universal concept with the help of which it has become customary to describe modern society and its structure, social relations, collective and individual searches for the meaning of being" (Filippova, 2010, p. 5). Therefore, any state forms and strengthens the state-civic identity through the institutions of socialization, the media and the education system (Drobizheva, 2018; Isaacs, Polese, 2016; Hebel and Lenz, 2016; Yow, Li, 2018).

In the most general sense, identity is understood as the identity of an individual or group with themselves, as a set of characteristic properties that integrate them or discriminate them from others.

The main feature of the cultural formation of a person is his inclusion in specific cultural forms, which inevitably have an ethnic character. Consequently, the fundamental basis of mature ethnic self-identification is ethnic culture. The formation and development of personality occurs within this framework. Since the purpose of ethnocultural education is the development of the values of the culture of ethnic communities by students, the formation of an ethnocultural identity can become one of the main criteria for its effectiveness.

Thus, if the Russian civil identity presupposes the activity position of the individual as a citizen-patriot, his loyalty, first of all, to the state, and also to the people and society, then the basis of ethnocultural identity is the formation of ideas and knowledge about the language, culture and history of an ethnic group.

The structure of ethnocultural identity includes two main components: *cognitive* and *affective*, and its formation occurs in accordance with the stages of the child's mental development and is mainly completed by adolescence. Moreover, the peculiarity of this type of social identity lies in the experience of belonging to a particular ethnic community, in relation to this belonging, as well as in its determination by cultural factors (Drobizheva, 2017; Zinchenko, Shaigerova, Shilko, 2019; Stefanenko, 2014).

The process of human identification presupposes a constant vector of activity aimed at self-determination, the search for resources, support and confirmation by a person of his identity. In accordance with the activity approach, as one of the methodological principles of the formation of ethnocultural identity, the content and technologies of education should ultimately lead to the creation in student's new growth as the

form of value orientations, knowledge, competencies, i.e. to change certain components of his psyche and its structures. Therefore, the identification of the behavioral component in the structure of ethnocultural identity is important for pedagogical practice, since the presence of this indicator is one of the criteria for the effectiveness of its formation.

When developing the theoretical and methodological foundations of the model for the formation and elaborating of ethnocultural identity, we proceed from the consideration of *ethnocultural identity as an individual's awareness of belonging to a particular ethnic group and as an integral personality trait manifested in objective ideas, knowledge of ethnic culture, skills, abilities and behaviors that contribute to effective interethnic understanding, interaction, harmony, as well as the readiness to act in the name of these ideas under certain conditions.*

For Russian society, it is important to implement the idea of forming and developing an all-Russian identity, including *ethnocultural, regional, state-civic and civilizational identities* (Borgoyakov & Boziev, 2018). Since ethnocultural and state-civil identities are fundamental in the identification system of an individual, then unity and interethnic harmony in a multinational state depends on their opposition or harmonious coexistence. Therefore, the formation and strengthening of the All-Russian identity does not imply the gradual replacement of ethnic identity by the state-civil one. Moreover, to express their essential content, ethnic and civic identities must be complementary and have equivalent mechanisms for self-expression.

In a traditional society or in an auto-ethnic environment, ethnic identity is formed spontaneously in the process of socialization, and the awareness of belonging to a particular ethnic community becomes one of the first manifestations of a person's social nature. In a multicultural society, ethnocultural and state-civil identity exist as two often competing forms of group identity: for one, the decisive factor is cultural community, for the other – political (state). Therefore, an indicator of the effectiveness of the education system is not only the formation of the All-Russian civic identity, but also ethnocultural identity.

The model for the formation of a harmonious relationship between Russian and ethnocultural identities can be designed from the totality of educational programs of a general education school or vocational education organizations. The formation and development of the Russian civic identity of students takes place within the framework of solving the basic aims of the education system in accordance with the requirements of Federal State Educational Standards (FSES, 2007). The development of a set of programs for the formation of ethnocultural identity is determined by the interests and needs of the subjects of the regional educational space, as well as on the socio-demographic characteristics of the people and their status in the political and administrative system of the state.

Formation of ethnocultural identity in the 1990s. was carried out by including such subject areas as the native language and literature, the history and culture of the peoples of the region and so on, in the main

educational programs (MEP) of educational organizations, with working-out the corresponding educational content in these disciplines. However, after the transition of the Russian education system to the Federal State Educational Standard (2007), the native language and literature became the main academic subjects included in the compulsory part of the curriculum and designed to form students' ethnocultural competencies. At the same time, depending on the socio-cultural situation and pedagogical traditions, the school curricula include various ethnocultural subjects in the part formed by the participants of educational relations in the national regions of Russia. For example, in Bashkortostan it is "Bashkir language as a state language" or "Local history", in Sakha (Yakutia) - "Culture of the peoples of the Republic of Sakha (Yakutia)", in Khakassia - "Ancient history of Khakassia" and etc.

The formation of ethnocultural identity among children and youth of the indigenous peoples of Russia should become an urgent task for all stages of lifelong education. First, this is due to the insufficient development of the ethno-cultural environment of the country's regions for the implementation of the ethnos-creating function and the formation of a harmonious multicultural personality; secondly, with the undeveloped conceptual foundations of theoretical and practical models of ethnocultural education, the aim of which is the formation of ethnocultural identity.

The process of forming the ethnocultural identity of a person is carried out in stages and includes:

- emotional-figurative stage, involving work with older preschool children;
- the stage of ethnic awakening and awareness of their ethnicity (primary education - grades 1-4);
- the third stage - the period of the formation of ethnic identity, corresponds to adolescence (general secondary education - grades 5-9);
- the fourth stage - the period of realized ethnic identity falls on the senior school age (grades 10-11);
- the fifth stage - covers pupils and students of educational institutions of vocational education (falls on adolescence - from 18 to 22 years).

Thus, the structure of ethnocultural identity includes functionally interconnected components that act as criteria for its formation: cognitive (informative), motivational-value (axiological) and activity (behavioral), as well as their levels: spontaneous, situational and harmonious.

The developed criterion-diagnostic toolkit makes it possible to determine the formation of the components of an individual's ethnocultural identity and describe their levels.

## **Methodology**

As a methodological basis for the study was used an integrated approach to understanding the language, ethnocultural identity and its formation in ethno-linguistic education. Language is considered not only as the main means of communication between people, a product of spiritual culture and a condition for the

development of peoples, but also as one of the markers of ethnic boundaries (constructivist approach) (Ethnic groups ..., 2006, Barth, 1982), and as a possible component instrument of identity politics and national language policy (instrumental approach) (Smith, 1986; Tajfel, Turner, 1986). The process of teaching ethnic language from the standpoint of personality-competence-based and cultural approaches is considered as mastering by students of ethnocultural experience and ethnocultural development of the personality in the school system.

The basis that made it possible to form an idea of the main directions of the formation of ethnocultural identity in the system of language education was a number of regulatory documents of the federal and regional levels of the education system of the Russian Federation, publications from the field of philosophy of education and statistical data of the Ministry of Education of Russia and the Ministries (Departments) of Education and Science of the subjects of the Russian Federation.

*The aim* of the research is to determine the theoretical and methodological foundations of ethno-linguistic education as a pedagogical means of formation and development of ethnocultural identity in conjunction with the all-Russian identity.

In accordance with the aim, the following questions were posed in the work:

- to characterize the theoretical and methodological problems of studying the ethnocultural identity of the individual and its formation and development in the system of ethnocultural education;
- theoretically substantiate the conceptual provisions of the modernization of ethno-linguistic education as a pedagogical means of forming the ethno-cultural identity of an individual in the context of the strategic objectives of the national educational policy of the state.

## **Results**

At present, in the system of general education in Russia, different types of schools have been formed to organize teaching in native (ethnic) languages.

One of them is represented, as a rule, by rural schools with the native language of instruction, in which three models of language education are implemented:

- teaching in the ethnic language is conducted within the primary school, and Russian is studied as a subject, and from grade 3 (5), teaching is transferred into Russian; these models of ethno-linguistic education are functioning in 16 languages: Avar, Adyghe, Altai, Buryat, Mordovian (Moksha), Ossetian,

Udmurt, Khakass, Chechen, Evenki, Even, Yukagir, etc. ;

- teaching in the national language is conducted within the basic secondary school; these models of ethno-linguistic education are functioning in the Mari (Iugovoy) and Tuvan languages;

- teaching in the national language is conducted within the limits of a complete secondary school; such models of ethno-linguistic education are functioning in 11 languages: Bashkir, Dargin, Kalmyk, Crimean Tatar, Kumyk, Mordovian (Erzya), Tabasaran, Tatar, Ukrainian, Chuvash and Yakut.

The educational programs of these schools can be characterized as programs for teaching the ethnic language as a mother tongue, i.e. for children who know the language enough to learn it.

The second type of schools, in which education from the first grade is carried out in Russian, and the ethnic language is taught as a compulsory subject of the basic component and as an academic discipline "*republican state language*" in the part of the curriculum formed by the participants of educational relations (or as an optional). It is dominant in the educational space of Russia. In such schools, the study of the national language is also carried out according to various educational programs. One model is designed for teaching ethnic language as *a mother tongue* in the scope of basic or upper secondary school. Another model is focused on teaching schoolchildren with poor or without any knowledge of the ethnic language, regardless of their nationality. Such educational programs solve the problem of teaching the ethnic language as a state or non-native language.

If in 1993-2007 in the conditions of liberalization of the national-language policy of the Russian Federation, there was an increase in quantitative indicators of the development of ethnocultural education in the national subjects of the country, then in the next decade, as a result of a combination of factors, the situation with teaching ethnic languages began to change for the worse. During this period, there was a decrease in the number of schools implementing educational programs for teaching the ethnic language as a mother tongue, and the number of schoolchildren in them. Moreover, the most intensive decline took place in the scale of teaching in ethnic languages (Borgoyakov & Boziev, 2018).

Simultaneously with these processes, after the transition to the voluntary principle of studying the republican state languages, there has been a tendency for an increase in the number of those wishing to study national languages as an academic subject "*the state language of the republic*".

The general negative dynamics of teaching ethnic languages in the country is due to many factors: firstly, socio-demographic factors associated with the tendency for a decrease in the number of representatives of

the autochthonous peoples of Russia (except for the North Caucasus) who call “*native*” their ethnic language, and an increase in the number of those who do not speak it; secondly, by the introduction of the principle of free choice of the “*native language*” subject due to changes in federal state educational standards; thirdly, the reluctance of children and young people to learn ethnic languages due to negative stereotypes regarding their study and the inconsistency of the organizational and pedagogical conditions of the modern school with the changed language and educational needs of students and their parents.

The weakest link in the process of teaching schoolchildren their native language and literature is the extent to which they are equipped with modern educational and methodological literature and other teaching aids. Currently, only 15 languages out of 72 ethnic languages studied in schools of the country's national regions have textbooks included in the list of textbooks that have passed federal licensing and are recommended for use in the educational process. Moreover, it is only in Tatarstan that different versions of textbooks on the Tatar language have been developed: "Tatar language (Tatar tele): a textbook for educational organizations with training in the Tatar language", "Tatar language (Tatar tele): a textbook for educational organizations with training in Russian, for studying the Tatar language as a native language (in Russian and Tatar languages)" and others (Federal..., 2021).

The analysis of empirical data shows lacks of efficiency of teaching national languages. It is largely associated with poor-quality theoretical and methodological support for the organization of ethno-linguistic education. For this reason, the use of educational programs in the Tatar language developed for national schools in Tatarstan schools with the Russian language of instruction became the main reason for the low efficiency of teaching the Tatar language. As a result, the implementation of the model of ethno-linguistic education based on a knowledge paradigm that does not correspond to the needs and linguistic competencies of students, was the reason for the rejection of the study of the Tatar language by Russian-speaking schoolchildren and the emergence of language conflicts in the republic. The leadership of Tatarstan noted that for effective teaching of the Tatar language as the state language of the republic, it is necessary to improve the teaching methodology with a focus on the development of communication skills, as well as the training and retraining of teachers (Minnikhanov on ..., 2017). At the same time, in 1920, another line of textbooks passed federal licensing on the Tatar language: "The Tatar language: a textbook for educational organizations with training in Russian (for students of the Tatar language)" (Federal ..., 2021).

Thus, at present, ethno-linguistic education ceases to be an effective actor in the formation of ethno-linguistic competencies of the younger generations and loses its *ethno-identity function*.

## **Discussions**

The effectiveness of teaching native languages can be achieved by providing the educational process with qualified teachers, modern educational and methodological complexes and effective educational technologies (teaching methods). Currently, of the three main interrelated conditions, the weakest link in the process of teaching children their native languages and literature is the degree of provision of modern educational and methodological literature and other teaching aids.

The Russian education system has a varied experience of teaching national languages as "*a mother tongue*". However, the development of scientific and methodological support – a new generation of educational programs, textbooks and teaching aids, for teaching schoolchildren knowing their ethnic language poorly proficient or not proficient at all, is just beginning in the regions. The solution to this problem is complicated by the unpreparedness of the teaching staff to work with such students. According to these programs, native languages are taught by graduates of pedagogical universities, trained mainly to work with children who speak ethnic languages. These teachers are not sufficiently familiar with the methods of teaching ethnic languages, which in their essence are close to the methods of teaching foreign languages (Borgoyakov & Boziev, 2018).

Any improvement in the education system always begins with aims, but is fully manifested in the renewal of the content of education, since the content of education "aims expressed in pedagogical language."

The choice of a model for the content of a subject depends on its planned results. Since the study of the ethnic language has always been an element and a means of mastering ethnocultural experience, the development of the content of training courses aimed at the formation of ethno-linguistic competence, and, as a result, ethnocultural identity, should be carried out taking into account both the general and subject aims of education, in correlation with the content of the humanitarian education in general.

Linguistic competence as fluency in language includes the ability to listen (not just hear) and understand speech, the ability to express thoughts and convey feelings, choosing lexical material and using the grammar of the language correctly. Linguistic competence also includes the ability to navigate a specific area of communication, to take into account its participants, the universal laws of communication and those of its rules that operate in a given culture (Vinogradova, 2011).

In accordance with the personality-oriented paradigm of modern education, the main sense of the study of the ethnic language is not a system of knowledge and skills in itself in mastering language and speech, i.e. linguistic competence, but the development of the student's personality as a representative of an ethnic group and a citizen-patriot of his homeland.

At the same time, the differences and similarities of various models of ethno-linguistic education - teaching a language as native or as a state language, depend on the system of dominant principles that determine the methodology of a specific educational model and set its paradigm.

If the content of the native language course is built in accordance with a science-centered approach (knowledge paradigm), then the emphasis is on mastering the laws of philology, teaching language literacy, i.e. on the development of subject knowledge, skills, competencies.

If the planned result is the formation of a responsible attitude of the individual to the world, society, social values, and the main activity is communicative, reflective-evaluative and socially significant practical, then such a model is personally centered.

The culture-centered model of the subject is aimed at familiarizing with different strata and types of culture of different times, peoples, social groups, mastering cultural values, forming personal experience of discovering and establishing one's own "I" in culture, experience of culture creation, i.e. introduction to the general and linguistic culture of the ethnos in all its diversity.

The competence model substantiates the need for the formation of a system of key competencies that the student masters, relying on the subject content of education. The implementation of the competence-based approach in ethno-linguistic education shifts the aim of education from subject knowledge and skills to key and subject competences (Models ..., 2012; Tareva, Kazantseva, 2011). Therefore, the direct result of language education is ethno-linguistic competence as one of the basic components of a harmonious level of ethnocultural identity.

Like any academic subject, a native language course can be built on the basis of each of the above mentioned models. However, such models are unlikely to exist in a "pure" form in real practice. Nevertheless, at the level of conceptual ideas and strategies for the development of ethno-linguistic education, the theoretical and practical model of the content is built on the dominance of a certain paradigm with the involvement of other methodological principles. Correlation of different approaches (paradigms) in the educational content model can vary greatly and depend on a number of factors: the idea of the educational approach (paradigm), the aims of education, the age-related psychological characteristics of students that determine the leading activity of each age, as well as the place of the subject in the education system. There is no doubt that if, in developing a model of teaching ethnic language as a native language, in addition to the provisions of the personality-competence approach, the principles of the science-centered approach determine the ideology of the formation of content, then for the model of teaching ethnic

language as a state system, the principles of culturological and personality-competence approaches become system-forming. The target setting of ethno-linguistic education on the formation of ethnocultural identity necessitates the development and filling of educational programs with appropriate language material. When constructing the content of ethno-linguistic education for different models of teaching native languages, it is necessary to take into account above mentioned factors, and not rely only on the personal teaching experience and individual preferences of the teacher.

## Conclusion

The results of the research on the definition of the theoretical and methodological foundations of the models of ethno-linguistic education as a pedagogical means of the formation and development of ethnocultural identity in conjunction with the strengthening of the all-Russian civil consciousness made it possible to make the following generalizations.

The complexity of the development of theoretical and methodological foundations of an effective model for the balanced formation of ethnocultural and All-Russian identities is due to the fact that if the formation of an all-Russian identity occurs within the framework of solving the basic aims of the state education system, then the development of a set of programs for the formation of ethnocultural identity depends on the needs of the subjects of the regional educational space. Dilution of responsibility for the implementation of school education targets at different levels often leads to an unbalanced solution to them in the educational practice of Russia's national regions.

At present, different models of teaching native (ethnic) languages are being implemented in the general education system of the country's regions.

The first model is designed for teaching an ethnic language as "*a mother tongue*" to schoolchildren who can speak this language.

The second model of the educational program is focused on teaching schoolchildren knowing their ethnic language poorly proficient or not proficient at all and is called the program of teaching the ethnic language as "*the state language*".

In connection with the downward trend in the number of representatives of the autochthonous peoples of Russia (except for the North Caucasus) recognizing the ethnic language as their native language, and increasing number of those who lose their ethnic language, the demand of the second model of ethno-linguistic education will only increase in the future.

Insufficient efficiency of teaching ethnic languages in a general education school is largely associated with poor-quality theoretical and methodological support for the development of ethno-language education. In

schools with the Russian language of instruction, educational programs are often used that are developed on the basis of a knowledge paradigm and do not correspond to the needs and linguistic competencies of Russian-speaking schoolchildren, which is the reason for the refusal to study the republican state languages.

In general, at present, in the national regions of the country, ethno-linguistic education ceases to be an effective actor in the formation of ethno-linguistic competencies of the younger generations and loses its ethno-identity function.

The main purpose of ethno-linguistic education from the standpoint of personal-competence-based and culturological approaches is not only the formation of ethno-linguistic competencies, but also the development of the student's personality, the formation of his ethnocultural identity. At the same time, the differences and similarities of various models of ethno-linguistic education - teaching a language as a native or as a state language, depend on the system of dominant principles on which the educational model is built and which set its paradigm. So, when developing a model of teaching ethnic language as a native language, in addition to the provisions of the personality-competence approach, the principles of the science-centered approach are used, which determine the ideology of the formation of the content of language education. While for the model of teaching an ethnic language as a state language, the principles of culturological and personality-competence approaches become system-forming.

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