

Social Workers Preparation to Ethno-social Work: Theoretical Substantiation and Efficiency Checking Criteria

Zhanar Kh. Kendirbekova¹

¹The Karaganda State University of the name of academician E.A. Buketov, Karagnda, The Republic of Kazakhstan, z.zhanar@mail.ru

Galina G. Chernaya²

²The Karaganda State University of the name of academician E.A. Buketov, Karagnda, The Republic of Kazakhstan, g.Chernaya@mail.ru

Banugul Zh. Abdrasheva³

³The Karaganda State University of the name of academician E.A. Buketov, Karagnda, The Republic of Kazakhstan, banu_26_02@mail.ru

Abstract

This paper is devoted to various aspects of ethnosocial work as a way to achieve ethnosocial stability in society. This article provides consideration of ethnic sentiments and various socialization problems of certain categories of migrants based on rich factual material – re-emigrants, immigrants and refugees. Social worker training efficiency is considered in terms of readiness to ethnosocial work. Wherein, such components of specialist's readiness to work with ethnosocial groups as personality-motivational, informative and operational are fully disclosed. The author has developed an experimental course program based on theoretical statements of this study, which was tested in the Buketov Karaganda State University.

Keywords: Ethno-social, Work, Ethnic Groups.

Preparación de los trabajadores sociales al trabajo etno-social: criterios de sustentación teórica y verificación de la eficiencia

Resumen

Este documento está dedicado a varios aspectos del trabajo etnosocial como una forma de lograr la estabilidad etnosocial en la sociedad. En este artículo se analizan los sentimientos étnicos y los diversos problemas de socialización de ciertas categorías de migrantes basados en material de hecho rico: reemigrantes, inmigrantes y refugiados. La eficiencia de la capacitación de los trabajadores sociales se considera en términos de preparación para el trabajo etnosocial. En donde, los componentes de la preparación del especialista para trabajar con grupos etnosociales como personal motivacional, informativo y operacional están completamente divulgados. El autor ha desarrollado un programa de curso experimental basado en declaraciones teóricas de este estudio, que se probó en la Universidad Estatal de Buketov Karaganda.

Palabras clave: Trabajo Etnosocial, Grupos Étnicos.

1. Introduction

The problem of interethnic interaction in modern society is due to contradictory trends in positioning this society as a space of separate social groups. On the one hand, there is a desire for self-determination and search for uniqueness, on the other – the awareness of the fact that constructive cooperation is important. Currently, most countries have a multi-ethnic population. That has a certain effect on inter-ethnic relations and relations within them. Multiethnic societies are characterized by conflict potential (Funaki, 2010), the subjective desire of each ethnic group to preserve and develop their culture, the search for the best ways in dealing with intercultural interaction in a single socio-economic system (Lee & Koeske, 2010; Duroy, 2014). At the same time, there is a level of ethnic self-growth and broader migration processes (Kearney, 1995). This affects the level of inter-ethnic relations – strengthened ethnocentrism or ethno-marginalization (Berdibayeva et al., 2016). The specificity of social work with ethnic groups is to ensure the effective ethnic socialization in the context of inter-ethnic relations, awareness of particular ethnic component features in society, its preservation and intercultural interaction development (Holostova, 2014). This creates conditions for personality development based on minimizing external impact, promoting independence in his or her choice of individual and social culture value content.

The social benefit of social work with ethnic groups is in prevented potential ethnic conflicts and in tolerance formation within youth (Potocky & Rodgers-Farmer, 1998). Thus, it forms ethnosocial sentiments among young generation. However, there is still no theoretical basis for social work training to work with ethnic groups. The researchers usually pay attention only to different special aspects of this work: for example, work with immigrants and political refugees to adapt them to new socio-cultural conditions (Potockytripodi, 2002). In other words, the lack of an integrated approach to social work training is the recent problem of education in the field of social work (Dominelli, 2014; Junko & Furman, 2010). The purpose of this article is to develop an integrated content of ethnosocial work, as well as to determine the nature of social work training system for future social workers preparation.

1.1. Multiethnic environment and the essence of Ethno-Social work

Social work with ethnic groups involves migrant adaptation to new socio-cultural and socio-economic conditions, potential ethnic conflict prevention and resolution (Holostova, 2014; Schlesinger & Devore, 2013). Wherein, the concept of ethnosocial work is preferable, as it reflects the social worker involvement in specific social relations characterized by complex perception of different groups among them based on a special type of identity – ethnic identity.

Multiethnic environment poses particular difficulties youth enculturation. Consequently, young people form largely socio-cultural category.

Youth enculturation involves the proper environment creation to facilitate full cooperation in socio-cultural relations with a focus on progressive and creative activity. Education is an objective prerequisite for social development. It is alike a control complex of purpose-orientated effects

aimed at successful socialization and self-regulation of a person. Therefore, ethnosocial work with youth is particularly relevant.

Nationalist attitude as one of the reasons for inter-ethnic conflict is widespread among ethnic groups with the following characteristics (Doronchenko, 1995):

- 1) Age – the highest propensity to negation in terms of ethnic groups is observed in the extreme age groups: youth and golden age members;
- 2) Social status – the most intolerant are marginalized and sociopathic people;
- 3) Educational background – national organizations of an extremist nature, with the exception of several leaders, have a dominant number of persons with low educational qualifications;
- 4) Political opinion – radical right and radical left supporters are more likely to search for enemies within ethnic grounds than centrists and apolitical citizens.

The category of re-emigrants and refugees deserve special attention, as they are characterized by contradictory trends in behavior. Their personality traits have to be in-depth analyzed under identifying the content of social work with them.

The refugees form a particularly problematic category of population in terms of spreading nationalist attitude. In stress contributing to social disorientation, irritability and emotional shutdown, they demonstrate high interest to persons of discriminated groups, including those who have a new place of residence (Potockytripodi, 2002). Refugees can be under both ethnic and cultural marginalization due to the lack of primary ethnosocial relations and manifestations of ethnocentric orientation behavior based on increasing severity of ethnic identity feeling and group consolidation within the new place of residence. A special category is refugees with often-marginalized social sentiment in terms of ethno-culture (Balgopal, 2000). This is because of psychological dissatisfaction of environment due to a variety of reasons most often of an economic nature.

Refugees also have different specific features. The focus of their behavior as individuals that deliberately left the place of their present residence for gaining a real sense of homeland on the territory of a historically conditioned indigenous settlement of ethnic groups, with which they identify themselves, is associated with a heightened sense of ethnic identity. In psychological terms, they are discomforted in a lesser extent due to a possible contradiction between represent perspectives and the actual situation (Kraimer et al., 2016). Qualified ethno-social work with these groups is urgent because the lack of measures on adaptation on the part of the new cultural environment contributes to raising the crime rate among all categories of migrants (Potockytripodi, 2002). In addition to their specific difficulties, they face the same social problems that the native people do: unemployment, low pensions and benefits, all forms of disability etc.

Thus, effective culture development and stabilized social relations require an environment that meets the interests of preservation and development on the territory of indigenous and new ethnic cultures. Since a single culture is an impossible utopia (Sakamoto, 2007), we can consider ethno-cultural pluralism and necessary tolerance as a normal state of modern society. Moreover, people, who need a social worker to help them, often prefer locality-specific and culturally-relevant form of such assistance (Dominelli, 2014). Ethnosocial work is one of instruments forming pluralistic, and thus, a stable environment. The areas of ethnosocial work are implemented in forms common in social work in general. Thus, the content of ethnosocial work is specified (Figure 1).

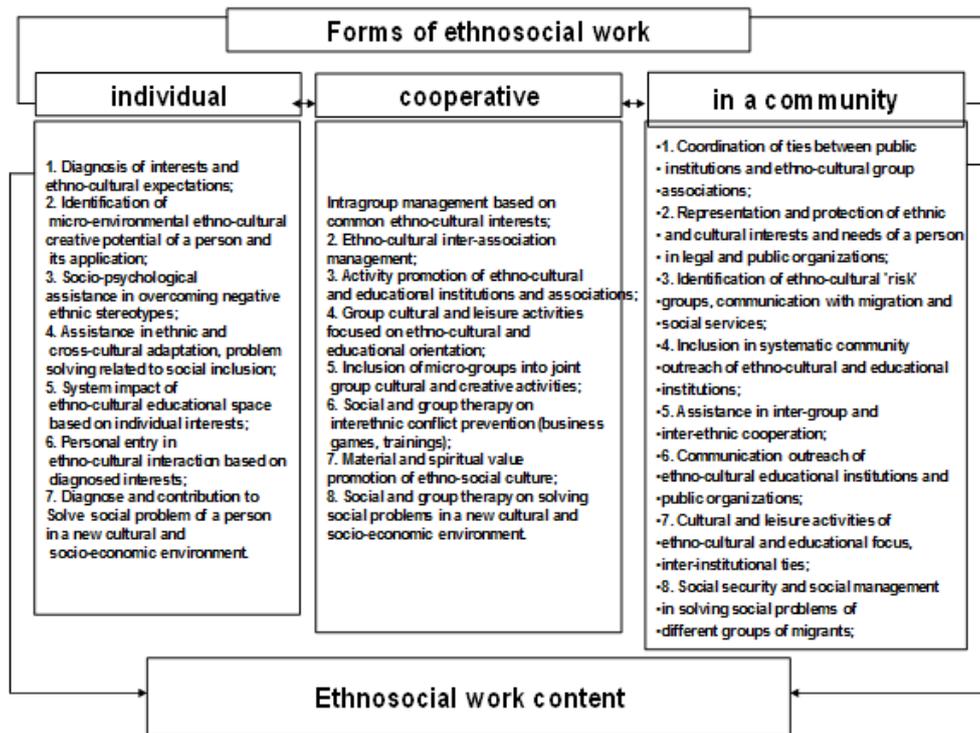


Figure 1. The essence of ethnosocial work

Ethnosocial work covers quite different groups in respect of stratification. Its adapting capabilities are related to the real potential use of environment in a way contributed to the successful personality introduction in ethno-social relations. This introduction must be allowed for persons, for whom socio-cultural environment is new, and for those, who live in this environment for a long time. The content of the ethnosocial work (Figure 1) contributes to eliminating ethnic conflictogenity in society, improved youth perception in terms of valuable cultural heritage, its uniqueness in multiplicity. This is achievable by creating conditions for self-selection based on social and socio-pedagogical management in a comfortable environment, including ethno-pedagogical potential of national-cultural associations, associations with educational institutions, family environment that provides the basis of awareness of ethnic and cultural identity.

The efficient ethnosocial work in an ethno-cultural environment requires social workers to have the necessary and appropriate educational background:

1. Ethno-cultural block of knowledge and skills aimed at certain feature development of main ethnic cultures in the country of residence and communication framework with clients in a multiethnic environment.
2. Diagnostic block provides rich and complex study of personal attitude towards ethnic cultures and environment of its actual development and ethnic communication, areas of interest and expectations, social problems; forecasting ethno-cultural microenvironment development with a simultaneous focus on preventing negative sentiments toward ethnic groups and personality conflicts (interpersonal and inter-ethnic in nature) and correcting individual ethno-cultural adaptation.
3. Organizational-methodical block involves social workers' skill development in the field of ethnosocial work by ethno cultural creative activities, ethno-social adaptation and rehabilitation in

employment, social protection, social services, in crisis situations, conflict prevention and resolution, introduction to the cultural and educational environment; social inter-institutional tie management that contributes to effective ethnic and cross-cultural adaptation and to social problem solution and prevention. It is designed to provide a social worker with comfortable ethnosocial interaction, regardless of age and gender, ethno-cultural and other identification characteristics of a person.

4. Professional self-perfection block involves social worker's seeking to master professional knowledge and skills of ethnosocial work based on self-study; professionally competent assistance in forming ethno-cultural tolerant position of a person, a simultaneous solution of their social problems; knowledge of a particular ethnic culture features. This highlights the need for mastering new modes, means and methods for this type of work, its inclusion in their professional activities (regardless of specialty).

1.2. Readiness to Ethno-Social work

What are the criteria of social worker's readiness to ethnosocial work? The literature widely discussed a problem of education in the field of social work as a gap between theory-practice and social realities (Kiryakova, 2011). Practical experience of university courses allows concluding that theoretical social work training is not always at an adequate level. The specialists' own stereotypes in the field of social work play not the last role here, formed in the course of their own socialization. Accordingly, the readiness to ethnosocial work cannot be considered based only on a degree. This area requires a large-scale of theoretical and practical training, allowing effectively solving real problems of different ethnic groups.

We developed 3-component system of education in the field of ethnosocial work based on literature analysis and proposed essence scheme of ethnosocial work. The proposed system involves the acquisition of necessary knowledge and skills contributing to enable readiness formation to ethnosocial work. The model includes the following components:

1) Knowledge:

- essence of ethno-cultural identity and value orientation, its means and methods;
- ethno-cultural environment content and specifics, its institutions and agents, the role in cultural and value orientation development;
- features of ethnosocial work with youth, its forms depending on implementation conditions;
- diagnosis and interpretation methods of ethno-cultural needs, interests and expectations of a person;
- features of ethnosocial work with ethno-cultural vulnerable persons and groups, such as refugees and migrants;
- methods of ethno cultural microenvironment diagnosis;
- features of ethnosocial work planning, including its pedagogical aspect;

2) Skills:

- creative activity manifestations and varying means, methods and techniques of ethnosocial work;
- ethno-cultural interest and need diagnosis, interpretation and protection;
- organization, planning and evaluation of various areas of ethno-social work;
- professional introduction of microenvironment in ethno-cultural situation;

- differentiation and use of available volume of personal knowledge about ethnic and human culture in ethnosocial work;
- tie management between institutions and ethno-cultural environment agents;
- providing conditions for ethno-social adaptation and rehabilitation in the field of employment, social protection, social services, crises' prevention and resolution of conflict situations, introduction into cultural-educational environment;
- cultural and value orientation of youth as a specific age group;
- ethno-cultural educational program creation and realization on cultural-value orientation of a person, including the youth;
- diagnostics of ethno-cultural environment of a person;
- impact analysis of professional activities on providing an environment and ethnosocial work;

3) Traits: a positive attitude to professional role in ensuring interethnic tolerance, ethno-socialization problem solving, private tolerant ethno-cultural position; abundance by ethical attitudes in ethnosocial work; commitment to its professional realization; zero tolerance to all forms of discrimination.

The authors have created a model of future social worker's readiness to ethnosocial work based on the concept of readiness to professional activity as an integrative education. The conceptual model is based on a methodological approach synthesis: activity, person-centered, comprehensive and environmental (Table 1).

Model of readiness of a future social worker to ethnosocial work		
Components	Criteria	Indicators
1. Personality-motivational	Availability of motivation to ethnosocial work	<ul style="list-style-type: none"> - positive attitude toward the chosen profession, ethnosocial work: awareness of its role and importance in own position formation in ethno-cultural relations; - awareness of own profession importance and the idea of a professional role in ethnosocial work; - Availability of interest and activity in mastering professional skills necessary for successful ethnosocial work.
2. Informative	Knowledge of theoretical foundations for social management	<ul style="list-style-type: none"> - knowledge of methodological basis for ethnosocial work, its nature, structure and laws; - system vision of social process essence, its main components, driving forces and laws; - knowledge of ethnosocial management nature, content and features, efficiency performance criteria; - Knowledge of structure and mechanism of cultural value orientation formation.
3. Operational	Methodology skills for ethnosocial work	<ul style="list-style-type: none"> - availability of methodology skills for ethnosocial work; - ability to plan and organize ethnosocial work based on diagnosis results of social ethno-cultural needs, interests, social expectations of a person; - ability to variably use methods, forms, means of ethnosocial work in order to create conditions for effective ethno-cultural communication; ethno-cultural identity formation and ethnosocial adaptation, ethno-cultural interest interpretation and protection, problem solving of ethno-social adaptation and employment rehabilitation, social protection, social services, crises' prevention and conflict resolution, introduction in a cultural educational environment; - Availability of skills on institutional and extra-institutional inter-component tie management, their correlation.

Table 1. Future social worker's readiness to ethnosocial work

Future social worker's readiness to ethnosocial work is developed as a complex integrative formation illustrating personal and professional traits of a future specialist.

Criteria component analysis allows selecting the following functions in preparation to ethnosocial work:

- 1) Motivationally challenging – student's positive self-acceptance in terms of his or her important professional role in solving ethnosocial problems. The student's belief in the specific nature of such professional category is of considerable importance in the work in non-standard socialization;
- 2) Developing – stable interest formation related to acquiring relevant knowledge and skills based on gaining information base and improving professionally important personal traits (communication skills, ambition etc.).
- 3) Training – system formation of professionally significant knowledge and skills combining theoretical and practical components;
- 4) Socio-adaptive – environment creation most closely resembling the real conditions of professional activity;
- 5) Protectively predictive – step by step system development on achieving the state of readiness to ethnosocial work.

1.3. Training system for future social workers preparation to ethno-social work

In developing future social worker training system in their preparation to ethnosocial work, the authors used the following principles of higher education efficiency as a basis:

- Continuity of training degrees,
- Proactive activities on society, science and industry development in education,
- Flexibility and variability of curricula.

In our opinion, these basic approaches to educational management should contribute to future specialist's successful entry into professional activity. The authors consider these principles as important in social workers preparation: professional skill development, including a wide range of knowledge in the field of human study and student's practice hours.

In addition, the education system should reflect all the functions inherent in future social workers' preparation to ethnosocial work. Its nature is based on the main component content of readiness to ethnosocial work (Figure 2). It is an integrating complex, combining general training with teaching methods for ethnosocial work. Thus, the training specification is not a detriment of social workers overall preparation in accordance with professional values and specific socio-economic and political context.

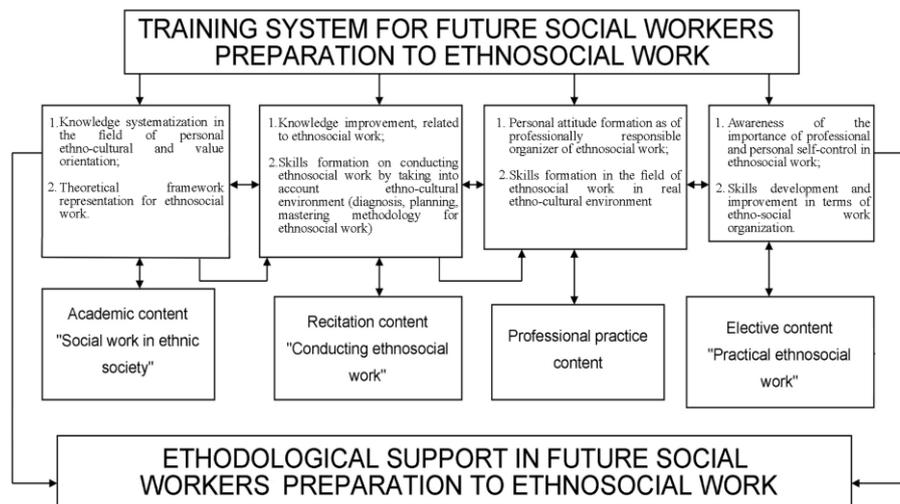


Figure 2. Training system content for future social workers preparation to ethnosocial work.

The substantiation of such a complex is based on the following statements:

- 1) Gained knowledge in the sphere of ethno-cultural value orientation and future professional activity generally requires clear theoretical systematization in order to achieve a high level of professionalization as a future social worker, as well as feasible inter-ethnic cooperation based on active entry;
- 2) Theoretical basis of standard training cannot properly provide sufficient professional skill formation outside practical education. In turn, it reduces the possibility of a low level of professional entry in ethnic society;
- 3) Practical training that really reflects the conditions of their future professional activity provides an opportunity to consolidate previously acquired knowledge and to form a future social worker's clear professional position in the field of ethnosocial work;
- 4) In-depth education in the field of future social workers preparation to ethnosocial work under high motivation in further mastering previously formed professional skills. According to the authors, such training will not only consolidate the interest in the profession, but also eventually acquire confidence in professional competence.

This training complex for social workers preparation to ethnosocial work meets the objectives of academic freedom. It is possible in terms of both linear and credit training systems. This can be achieved by:

- 1 and 2 components (separately or combined) in order to solve theoretical and practical training problems in the University. In the context of the third component, training can be provided in the framework of the overall professional internship with different social and age categories of people, as well as in the framework of specially organized activity. Extracurricular activities can be offered as an optional course that provides linear and credit training in the University.

Algorithmic learning process leads to better performance. Structuring a pedagogical interaction system makes it possible to create turn-based actions from the understanding of the professional role in achieving the goal of ethnosocial work, acquisition of knowledge in this field to the formation of professional skills related to actual interethnic interaction.

Professional skills' development is possible in a proper learning environment that most closely resembles the conditions of future professional activity. Socio-adaptive functions phased implementation – from theoretical and practical work in the class to independent practical

functioning in ethno-cultural environment – solves the problem of a single specialist's portrait formation in the field of ethnosocial work.

Self-search process creation requires problem-based objectives. As a result, joint analysis of students' individually developed solutions provides sustainable motivation, professionally important personal traits and desire to expand the information field, both in the context of considered areas of specialization and in the context of professionalization within the entire system. This made it possible to identify the following purposes and objectives of the training system for future social workers preparation to ethnosocial work:

The purpose of the study – professional knowledge and skills formation on the specialty Social work that are necessary for successful ethnosocial work.

Objectives:

- To provide a system of knowledge characterizing the role of ethno-cultural environment in forming personal cultural value orientations, its content; forms and methods of ethnosocial work; professional functions of a social worker in ethnosocial work and to ensure their acquisition;
- To form professional skills in the field of ethnosocial work on the basis of scientific and theoretical knowledge;
- To provide environment for ethno-social skills development, namely –personality tolerance, ethno-cultural identity formation, cross-cultural adaptation, diagnosis, interpretation and protection of ethno-cultural interests, problem solving related to ethno-social adaptation and rehabilitation of employment, social protection, social services, crises prevention and resolution of conflict situations in cultural educational environment; ethnosocial work planning; diagnostics of ethno-cultural environmental influences on personality; performance monitoring;
- To promote the formation of such personality traits as:
 - a) Awareness and positive attitude towards the professional role in ensuring the ethnic identity formation and interethnic tolerance, the establishment of personal ethno-cultural positions in entering inter-ethnic cooperation;
 - b) Ethical attitudes to ethnosocial work;
 - c) Desire for professional activity in the field of ethnosocial work; understanding the importance of tolerant relations between representatives of various ethnic communities; zero tolerance to any form of discrimination.

1.4. Training system testing for future social workers preparation to ethno-social work

System's implementation made it possible to form future social workers readiness to ethnosocial work. Developed program's testing was conducted at the Department of Social Work and Social Pedagogy, Faculty of Philosophy and Psychology of the Buketov Karaganda State University. The number of people that took the experiment was 198. There were 201 people in the control group, respectively. All students were of specialty Social work. The choice of the training program (standard or experimental) was voluntary. The students were pre-informed about both the goals and objectives of the course and about planned methods and expected results. There was developed a questionnaire with criteria and indicators of readiness to ethnosocial work to measure levels of readiness to ethnosocial work (Table 1). There are five levels of readiness to ethnosocial work: everyday, low, average, sufficient and high. Data analysis was carried out in two main directions:

- 1) Result comparison of two groups;

2) Monitoring dynamics within each experimental group.

Graphically, the relative changes in rates in the control and experimental groups are shown in Figures 6 and 7. The horizontal line marks the stages of preparation according to the program of the course.

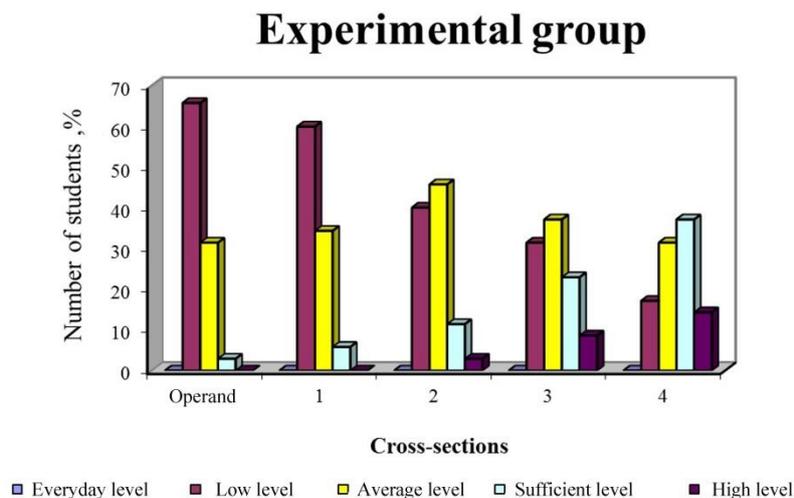


Figure 3. Variations in the stages of readiness of upcoming community labors to ethnosocial work in the experimental group

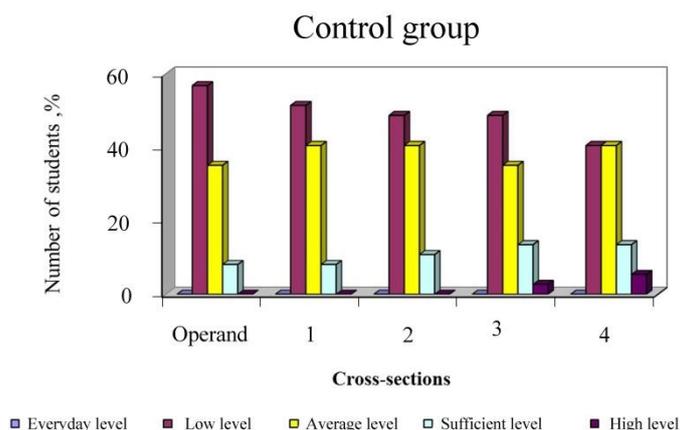


Figure 4. Variations in the stages of readiness of future community labors to ethnosocial work in the control group

Dynamics of level-be-level rate growth in the first and the second stages are low. This is due to the gradual accumulation of knowledge, forming the motivation to future professional activity in the field of ethnosocial work. However, on the second stage, the sufficient level increased and the low level reduced under intensive implementation of substantial component. There is a confirmed validity of the practical component in the training program, in which there was an attempt to form professional skills and, partly in readiness to ethno-social work. The dynamics of readiness levels in terms of criteria in the experimental group are shown in Figures 5, 6 and 7. Comparative data of pre- and post-experimental state of readiness to ethnosocial work allow drawing conclusions about:

- A) Increased level of readiness to ethnosocial work;
- B) Effectiveness of the proposed training system for future social workers preparation to ethno-social work in general.

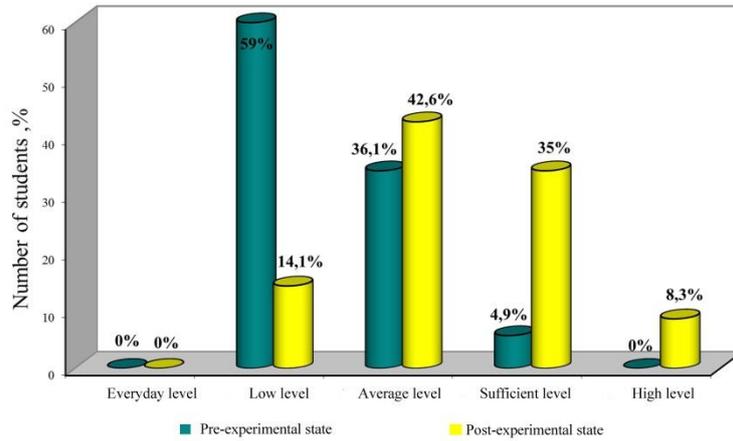


Figure 5. Dynamics of personality-motivational component of readiness to ethnosocial work

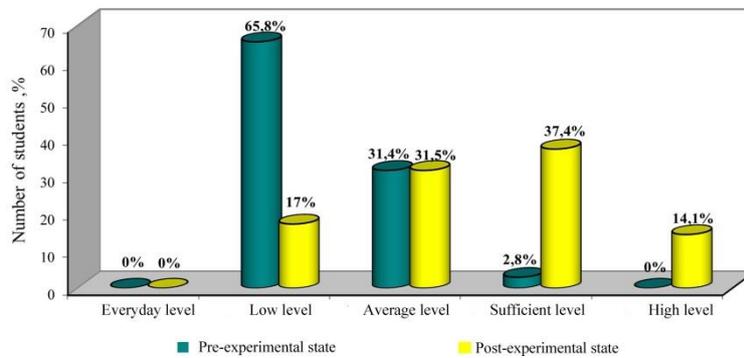


Figure 6. Dynamics of informative component of readiness to ethnosocial work

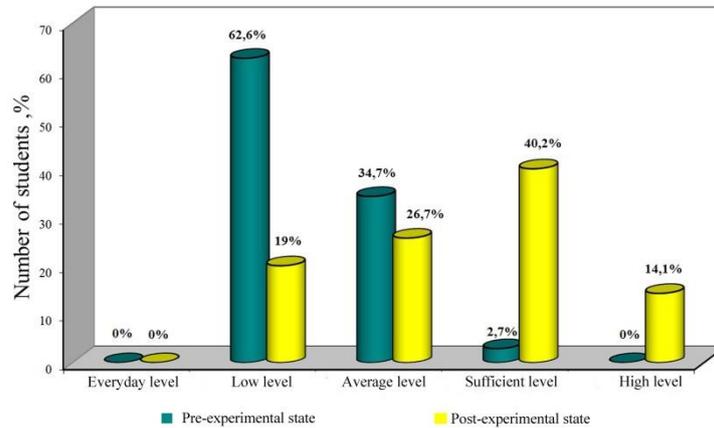


Figure 7. Dynamics of operational component of readiness to ethnosocial work

The efficiency of the proposed training system for future social workers preparation to ethnosocial work, confirmed by experimental data, gives an indication to consider the possibility of its use in the field of professionalization in the educational process at the University as one of future directions. In turn, profession-oriented social workers preparation will allow solving problems directly within the sphere of specialist competence more efficiently and quickly.

2. Discussion

Ethno-social work is one of the leading areas for the implementation of personal ethno-cultural value orientations, tolerance formation, solving social problems of various categories of people under ethno-cultural risk. The proposed studies of the various authors are devoted mainly to the issue of social work with migrants. The nature of social work with ethnic groups in the context of a real cultural sustainability in a socially stable environment has been studied a little, as well as ethnosocial work with youth and family. At the same time, the specificity of social work with migrants affects primarily the creation of adaptation conditions immediately after the arrival of a person to a new cultural territory. The issues of intercultural integration of new arrivals and indigenous people, their relations, cultural preservation and development of both sides are still recent. These problems, in our view, can be effectively solved only under the preservation of all participating cultures (Sakamoto, 2007), otherwise the escalation of the conflict is almost inevitable. Such complex problem solution is achieved by the inclusion of professional social workers in ethno-socialization providing the inclusion of a person under socialization in public relations with a detailed view of his or her motivational sphere. This is reflected in the ethnic identity promotion by the social worker, as well as in inter-ethnic, inter-confessional adaptation based on needs, interests and expectations of a person. This is also reflected in solving problems of ethnosocial adaptation and rehabilitation in employment, social protection, social services, crises prevention and resolution of conflict situations in cultural educational environment; assistance in re-socialization (particularly, polar ethnically minded parties); ethnosocial conflict prevention.

The developed training system is an integrated complex combining general training with teaching methods for ethno-social work, promoting the implementation of personal components in inter-ethnic communication. On the one hand, program's implementation contributes to the effective readiness formation of future social workers to ethnosocial interaction, and on the other – to adequate ethnic and cross-cultural adaptation. The testing proves the efficiency of the proposed training system for future social workers preparation to ethnosocial work.

In terms of study modes, problem-based lectures, business games and practice-oriented debates are the most effective ones, promoting active systematizing of acquired knowledge. Another important feature is the increased involvement and awareness of the choice of professional activity (Gareau & Guo, 2009). Students' education in the experimental group confirmed that such principles are reliable for effective higher education as they are continuous in terms of previous stages of training and, at the same time, they lead to proactive activities in terms of society, science and industry development in education. The last principle is particularly important in ethnosocial work, as the processes, such as globalization and migration, can turn into a large-scale problems and conflicts in the near future (Kearney, 1995). Currently, they already pose their problem-solving in a democratic way (Riggs, 2002). However, this way fully meets the professional values of social work.

The developed training system for future social workers preparation to ethnosocial work showed the effectiveness of special contents: academic, recitations, professional practice and elective courses with consistently increasing complexity and represents an example of the logical phased formation of knowledge and skills meeting readiness requirements for this type of activity.

The proposed system is an integrated complex combining general training and ethnosocial work without a prejudice to both general and subject-oriented education. The issues of ethnicity considered in relevant scientific literature will refresh student's training progress in the context of self-determination (Moore, 2008). The specialist is more effective in social work after personal

training and self-understanding than one that has not tried on the study features (Merkulova, 2011). Therefore, the theoretical training program blocks on ethno-social work are useful for any social worker. However, education in the field of social work is based on common values and approaches. Therefore, the social work training program should not become less rich. In turn, we can already allocate possible directions of education system development. In either case, the main purpose is to provide ethnic and cross-cultural tolerance, comfort of his or her ethnosocial well-being in actual environment. Nevertheless, it still requires theoretical and practical solution of such issues as methodology development related to ethnosocial work with different age categories; ethno-psychological foundations of education; social workers conflictological preparation; scientific and pedagogical foundations of ethnosocial work with persons with disabilities; social work content on forming professional parity and adaptability of a person.

3. Conclusions

In the course of this study, we substantiated and provided a comprehensive analysis of ethnosocial work. This allowed coming to the following conclusions about its nature:

- 1) Ethnosocial work is a set of measures to develop social culture and stabilize social relations, to create an environment that meets the interests of conservation and development in the territory of ethnic cultures.
- 2) Ethnosocial work is one of the instruments for pluralistic and stable environment formation. With the right approach to social culture education, the first is always the key to the second.
- 3) In practice, the ethnosocial work is carried out in ethno-cultural environment with different segments of the population; it includes assistance in adaptation and re-adaptation of migrants, ethnosocial education for youth, efforts to prevent ethnic and religious conflicts.
- 4) In our opinion, the purpose of ethnosocial work is to mainstream the issue of multiethnic groups, to substantiate a proper understanding of the reasons and nature of ethnic differences and, ultimately, to develop a tolerance attitude, conscious respect for cultural traditions of other ethnic groups.

We were the first to develop an integrated training system for social workers preparation to ethnosocial work based on the basic theoretical understanding of a term ethnosocial work, as well as to develop a model of readiness to this kind of work.

Adaptation opportunities of ethnosocial work are connected with the real potential use of environmental conditions in a way that contributes to successful inclusion of a person in ethnosocial relations. This inclusion must be allowed for persons, for whom socio-cultural environment is in terms of a new, and for those, who live in this environment for a long time.

The social work training must include the following blocks of knowledge and skills to make the specialist capable to carry out his or her functions effectively:

1. Ethno-cultural;
2. Diagnostic;
3. Organizational-methodical;
4. Professional self-perfection.

The successful acquisition of these blocks promotes the formation of social worker's readiness to ethnosocial work. Readiness to ethnosocial work means that a social worker can effectively solve requests in terms of ethnicity.

The final model of readiness to ethnosocial work includes personality-motivational, informative and operational components. Their criteria are, respectively, motivation, knowledge and methodology. This model was a theoretical basis for curriculum development in the field of ethnosocial work.

The developed training system for social workers preparation to ethnosocial work was tested at the Buketov Karaganda State University as a separate course with a priority of option. The enrollment – 198 people. Performance comparison in experimental and control groups shows an increased level of readiness among the students of the first group, although it was not immediately noticeable because of a cumulative effect; the rates in the second group have not changed. The dynamics of readiness levels to ethnosocial work in terms of criteria in experimental group allows drawing a conclusion about the growth of all three components of readiness after the course. In general, the developed training system for social workers preparation to ethnosocial work contributes to a motivated competent specialist in the field of community effort, confident in the value of his or her profession and ready for practical activity.

References

BALGOPAL, P. 2000. **Social Work Practice with Immigrants and Refugees**. NY: Columbia University Press. Columbia. USA.

BERDIBAYEVA, S., ZHUKEZHEVA, Z., MOLDAGALIYEV, M., KASSYMOVA, R., BELZHANOVA, A. & BERDIBAYEV, S. 2016. **Psychological Characteristics of Ethno Cultural Marginality Manifestation**. *Procedia - Social and Behavioral Sciences*, Vol. 217, N° 5: 990–998. Netherlands.

DOMINELLI, L. 2014. **Internationalizing professional practices: The place of social work in the international arena**. *International Social Work*, Vol. 57, N° 3: 258–267. USA.

DORONCHENKO, A. 1995. **Interethnic Relations and National Policy in Russia: actual problems of theory, history and contemporary politics**. LLC Extra-pro. St. Petersburg, Russia.

DUROY, Q. 2014. **Neoliberal Europe: Enabling Ethno-Cultural Neutrality or Fueling Neo-Nationalist Sentiment?** *Journal of Economic Issues*, Vol. 48, N° 2: 469–476. UK.

FUNAKI, S. 2010. **Multicultural Social Work and Ethnic Identity Positioning: A Case Study of Social Welfare Activities by Japanese Community Organizations in Australia**. *Asia Pacific Journal of Social Work and Development*, Vol. 20, N° 1: 5-15. UK.

GAREAU, S. & GUO, R. 2009. **All Work and No Play Reconsidered: The Use of Games to Promote Motivation and Engagement in Instruction**. *International Journal for the Scholarship of Teaching and Learning*, Vol. 3, N° 2: 1–11. Georgia.

HOLOSTOVA, E. 2014. **Social work methodology**. Urait Publishing house. Moscow, Russia.

- JUNKO, N. & FURMAN, R. 2010. **Transnational Social Work Practice**. NY: Columbia University Press. Columbia, USA.
- KEARNEY, M. 1995. **The Local and the Global: The Anthropology of Globalization and Transnationalism**. Annual Review of Anthropology, Vol. 24, pp. 547–565. USA.
- KIRYAKOVA, A. 2011. **Value orientations of university education**. Bulletin of Orenburg State University, Vol. 2, N° 121: 27-33. Russia.
- KRAIMER, M., BOLINO, M. & MEAD, B. 2016. **Themes in Expatriate and Repatriate Research over Four Decades: What Do We Know and What Do We Still Need to Learn**. Annual Review of Organizational Psychology and Organizational Behavior, Vol. 3, pp. 83–109. USA.
- LEE, J., & KOESKE, G. 2010. **Direct and Moderating Effects of Ethnic Identity: A Study of Intergenerational Conflict and Depression among Korean American Adolescents**. Asia Pacific Journal of Social Work and Development, Vol. 20, N° 2: 76-88. UK.
- MERKULOVA, N. 2011. **Burnout syndrome and the program of its overcoming in the area of caring professions**. Tambov University Reporters. Series: Humanities, Vol. 12, N° 104: 199-205. Russia.
- MOORE, D. 2008. **Multicultural Literature and Ethnic Identity Development: An Opportunity for Exploration**. Ohio University. USA.
- POTOCKY, M. & RODGERS-FARMER, A. 1998. **Social work research with minority and oppressed population: Methodological issues and innovations**. Journal of Social Service Research, Vol. 1, N° 23(3/4). UK.
- POTOCKYTRIPODI, M. 2002. **Best practices for social work with refugees & immigrants**. New York: Columbia University Press. Columbia, USA.
- RIGGS, F. 2002. **Globalization, Ethnic Diversity, and Nationalism: The Challenge for Democracies**. The Annals of the American Academy of Political and Social Science, Vol. 581, N° 1: 35–47. USA.
- SAKAMOTO, I. 2007. **A critical examination of immigrant acculturation: Toward an anti-oppressive social work model with immigrant adults in a pluralistic society**. British Journal of Social Work, Vol. 37, N° 3: 515–535. UK.
- SCHLESINGER, E. & DEVORE, W. 2013. **Social workers view ethnic minority teaching**. Journal of Education for Social Work, Vol. 15, N° 3: 20-27. UK.