

FORMATION OF ETHNOCULTURAL COMPETENCE IN THE SYSTEM OF HIGHER PEDAGOGICAL EDUCATION

Andrii Maksiutov¹

¹PhD (Pedagogical Sciences), Associate Professor, Associate Professor of the Department of Geography, Geodesy and Land Management, Pavlo Tychyna Uman State Pedagogical University, Uman, Ukraine, e-mail: andriy.maksyutov@udpu.edu.ua, ORCID: <https://orcid.org/0000-0002-5486-634X>

Citation:

Maksiutov, A. (2024). FORMATION OF ETHNOCULTURAL COMPETENCE IN THE SYSTEM OF HIGHER PEDAGOGICAL EDUCATION.

Pedagogy and Education Management Review, (2(16), 47–55. <https://doi.org/10.36690/2733-2039-2024-2-47-55>

Received: April 26, 2024

Approved: June 19, 2024

Published: June 30, 2024



This article is an open access article distributed under the terms and conditions of the [Creative Commons Attribution \(CC BY-NC 4.0\) license](https://creativecommons.org/licenses/by-nc/4.0/)



Abstract. The article examines the formation of ethnocultural competence of an individual in system of professional training, the content of ethnoculture, its main functions, components are analyzed ethnocultural competence, the types of its formation, the levels of its formation are determined personalities, the main methods, forms, means of implementation in the pedagogical process are outlined system of professional training. The main aim of this article is to identify and characterize a number of theoretical problems of ethnocultural education, introduce it to its practical experience. To achieve the goal, theoretical analysis of scientific works, synthesis, comparison and generalization of approaches to the definition of theoretical aspects of modern pedagogical technologies and their application in the work of teachers of vocational education institutions during the formation of ethnocultural competence of the individual were used. The article publishes definitions and structural models of ethnoculture and ethnocultural education. The formation of ethnocultural competence of an individual is considered using the example of a pedagogical experiment. Methods and conditions for the formation of ethnocultural competence are identified, its types and levels are considered. Ethnocultural competence can be private (associated with the comprehension of one of the areas of ethnoculture), complex (aimed at mastering several areas) and holistic (covering all areas of ethnoculture and the comparable cultures of different peoples). As a result of research, it has been established that an individual can possess competencies at different levels (low, medium, high), demonstrate them in skills, methods of activity, and behavior patterns in a monoethnic and multiethnic environment.

Keywords: higher education system, model of ethnocultural education, ethnocultural competence, personality, pedagogical experiment, intercultural interaction, geography of culture and religions.

ELClassification: A 20, Z 13

Formulas: 0; **fig.:** 0; **tabl.:** 0; **bibl.:** 11

Introduction. In connection with the development of globalization processes, issues of intercultural interaction and mutual understanding of peoples acquire a geopolitical nature. The problem is aggravated due to migration processes characteristic of developed countries both within the united Europe and Ukraine. In the conditions of intercultural exchange between the peoples of Asia, Europe, and America, problems of national and religious tension arise. There is a need for a timely and correct response to these problems. The negative consequences of the processes of globalization and interethnic communications can be corrected by introducing an ethnocultural component into the public consciousness. The formation of a civilized ethnocultural consciousness should become one of the tasks of the education system. In the multi-ethnic space of Ukraine, among the peoples living on its territory, small peoples are assimilated, the number of many peoples decreases, while the number of others increases. Statistics show that the birth rate of Russians and Finno-Ugric people is constantly decreasing significantly. As the population decreases, ethnocultural traditions, works of folklore, and language disappear from everyday life. Problems of knowledge and understanding of ethnoculture face every nation. Even a large people can lose the roots of their culture. In multinational Ukraine, it is necessary to preserve the historical memory of all peoples, taking into account the cultural and historical characteristics of certain territories. In a region with a historically predominant Ukrainian population, it is important to study Ukrainian ethnoculture in comparison of its originality with other ethnocultures. Pedagogical theory and practice reflect the profound social transformations taking place in the life of the people of our country [4, p. 93].

At the beginning of the XX-th century, the main purpose of education was rethought. The development of a creative and professionally competent personality becomes the leader. It is teachers who, in their professional activities, carry out the process of transmitting culture in society, therefore the formation of cultural and, in particular, ethnocultural competence is of particular importance in their education. In recent years, pedagogical science has been actively developing ethnocultural problems, dissertations, articles, and books appearing on specific issues of education using traditional culture. In the last decade, the subject “Ethnopedagogy” has been widely introduced into the curriculum of pedagogical universities, but its teaching is associated with a number of difficulties. Ethnocultural issues are complex and multi-component, many of its concepts are not sufficiently developed, despite the fact that at the end of the twentieth century the sciences studying ethnic problems are actively developing.

Certain areas of ethnoculture are the subject of research by many sciences: various branches of ethnology, folklore, art history, ethnopedagogy, ethnopsychology. The versatility and multi-composition of ethnoculture, syncretic in nature, explains the intersection of research interests, approaches, and methods of different sciences. The meta-concept “ethnoculture” (like culture) produces metascientific and systematic approaches to its study. The complexity of its structure and internal connections determines the emergence of a field of interdisciplinary research and discussion in the modern understanding of ethnoculture.

Literature review. This problem is highlighted in the studies of many scientists (Dubaseniuk O. A., Ivanova T. I., Lysenko N. V., Nichkalo N. G., Sysoeva S. O., Stelmakhovich M. G., Syavavko E. I., Yaksa N. V. and others), but implementation remains an unresolved part ethnocultural component in the pedagogical process of educational institutions, methodology formation of ethnocultural competence of the individual in the professional system teaching.

Aims. Identify and characterize a number of theoretical problems of ethnocultural education, introduce it to its practical experience.

Methodology. To achieve the goal, theoretical analysis of scientific works, synthesis, comparison and generalization of approaches to the definition of theoretical aspects of modern pedagogical technologies and their application in the work of teachers of vocational education institutions during the formation of ethnocultural competence of the individual were used.

Results. It is impossible to carry out ethnocultural education without covering theoretical and practical issues. The key problem of ethnocultural education is the formation of ethnocultural competence. This term appeared in science recently and does not yet have a uniform interpretation. Thus, in the dictionary “Education of ethnotolerance of a teenager in the family” the following definition is given: “Ethnocultural competence is the degree to which a person demonstrates knowledge, skills and abilities that allow him to correctly assess the specifics and conditions of interaction, relationships with representatives of other ethnic communities, and find adequate forms of cooperation with them in order to maintain an atmosphere of harmony and mutual trust.” This definition is aimed at intercultural interaction, the meaning of the term approaches the content of interethnic (multi-ethnic, intercultural) competence; in their interpretation, the definition of ethnocultural competence has a sociological perspective.

Ethnocultural competence is an integral property of a person, expressed in the totality of ideas, knowledge about native and non-native ethnocultures, their place in world culture, experience in mastering ethnocultural values, which is manifested in skills, habits, and behavior patterns in a monoethnic and multiethnic environment. A significant difference between this definition is the culturological and ethnopedagogical approaches, focusing on competence in the field of native ethnoculture and on the active experience of mastering ethnocultural values, on the basis of which a civilized ethnocultural consciousness is formed, devoid of nationalism and ethnocentrism, but possessing a healthy sense of self-esteem in harmony with a sense of ethnotolerance. Work in the field of ethnocultural education and the formation of ethnocultural competence of students has revealed characteristic problems in the pedagogical process. One of them is the lack of a common understanding of general terms among scientists of dynamically developing related sciences. When giving lectures, there is often a need to clarify the terminological apparatus even in relation to the most common and root concepts. Thus, the term “ethnoculture” appeared as a speech version of the term “ethnic culture”. It became widespread at the end of the twentieth century. It is actively used instead of the terms folklore, folk culture, traditional culture, and ethnic culture. These concepts are close, but not identical.

Subtle differences between terms are determined by the angle of view when considering common objects. Folklore is part of ethnoculture. Even its broad understanding as a complex of types of traditional folk art, including spiritual and material forms, defines it as a subsystem of ethnoculture. In the term “ethnoculture” attention is focused on the ethnic component, in the concept of “folk culture” - on the social one. In modern folkloristics and cultural studies, it is more accurate to interpret folk culture as the culture of the working masses, the structure of which has changed in the historical process. In a traditional society the structure is simpler (farmers, hunters, fishermen, artisans, traders), in an industrial and post-industrial society it is more complex [11, p. 392].

Folk culture incorporates traditional and modern layers. Some culturologists identify the concepts of ethnic culture and the culture of an ethnos, others differentiate them, which is more fair. The culture of an ethnic group is a broader concept in which the phenomena of the ethnic culture itself are intertwined with features that are common among many ethnic groups or characteristic of all humanity, the assimilation of which usually occurs with creative adaptation and transformation within a given ethnic group in the process of acculturation. The structure of the culture of an ethnos includes oral, non-fixed traditions (passed from mouth to mouth in folklore, from hand to hand in decorative and applied arts, “from foot to foot” in the skill of folk choreography) and professional traditions, recorded in different “languages of culture”, includes the culture of different social strata of a given ethnic community in its historical development.

In our time, the culture of an ethnic group can be identified with national culture as a later phase in the development of ethnic culture. We offer the following brief definition of the term “ethnoculture”. Ethnic culture is a set of traditional values, attitudes and behavioral characteristics, embodied in the material and spiritual life of an ethnic group, formed in the past, developing in historical social dynamics and constantly enriching culture with ethnic specificity in various forms of active self-realization of people [7, p. 141].

There was also a need to formulate a definition that is essential for understanding ethnocultural education. Ethnocultural education is a holistic process of studying and practical mastery of the values of folk culture, growing into the culture of an ethnic group and entering into the system of world culture, the process of formation, socialization, and education of an individual based on ethnocultural traditions. Ethnocultural education is focused on the culture of the people whose language is dominant in the region under consideration. In Ukraine, ethnocultural education is based on the traditional culture of the Ukrainian people in the context of relationships with the cultures of neighboring peoples and all others living in the multi-ethnic space of Ukraine and beyond.

The second problem, which is important in the process of developing ethnocultural competence, is the search for methods and technologies that facilitate the development of multifaceted and complex phenomena for theoretical consideration. One of the effective ways is to create models and diagrams that systematize the material in a visual, easy-to-remember form. Let's demonstrate this using two key models. A

big difficulty for students from a methodological point of view is the question of the composition of ethnoculture. Today, an urgent pedagogical problem is the creation of an ethnocultural model. The proposed model of ethnoculture is represented as a ring, within which its constituent elements are linked together as intersecting sets, similar to links of chain mail connected into a single whole. Each link is connected with the previous one and leads to the next one, and their general forms arise in the intersection zone. At the bottom of the ring are the deep components of ethnoculture: economic and cultural type of economy (agricultural - economic sedentary, pastoral-nomadic or craft-trading), traditional life, religion, customs and rituals, empirical views of the people (folk medicine, astronomy, ecology, philosophy), folk pedagogy, ethnic psychology and ethnoinetiquette. In the upper part of the ring there are more mobile, gradually changing, growing in various forms components of ethnoculture - the system-forming element is language and folk artistic culture in all its forms (verbal, musical, choreographic, gaming, dramatic folklore, decorative and applied arts, folk architecture) [1, p. 67].

In Ukrainian traditional culture, the individual is connected with each of the regions through the collective, since here the individual principle is dissolved in the group (family, peasant community, labor artel, community of the parish church). Collectiveness of consciousness is manifested in mass family, everyday and calendar rituals, in the predominance of collective forms of folk art, in general unity in choral singing during church services, in ensemble singing on weekdays and on folk holidays, characteristic of most song genres, in the desire to find protection in a team in difficult times. In the areas of intersection of links, multi-element forms arise that combine means of expressing neighboring components. Thus, the combination of verbal and musical folklore becomes a source of musical and poetic song forms, the combination of musical folklore with choreographic folklore produces songs associated with movement, having in their system of means of expression word, music and choreography (round dance, dance songs and their varieties), a combination of choreographic folklore with play - play round dances with the reenactment of the plot of the song in play action. The combination of language and ethnoinetiquette is represented by verbal (speech expressions) and non-verbal signs of traditional greeting, gratitude, approval, and well-wishing [9].

In addition to combinations with neighboring links, fan connections can be distinguished that connect one area with many others located nearby or opposite. Thus, the ritual includes almost all components and takes place against the background of objects of folk architecture. Folk architecture itself is closely connected with decorative and applied arts, the economic and cultural type of economy and traditional life.

Supra-element connections are possible. Thus, moral laws penetrate into all areas, and are actively implemented through religion, ethnoinetiquette, and ethnopedagogy. The structural model of ethnoculture can be included in the educational process of teaching a wide range of disciplines: cultural studies, ethnopedagogy, ethnology, history of world artistic culture, special courses, the content of which includes ethnocultural issues

Another model relates to ethnocultural education. In schematic terms, the path of cultural development is represented in the coordinate system of the spatial-geographical horizontal and historical-temporal vertical. The ethnocultural component lives at the core of the system and grows in various layers right up to modern times. Introducing the student's personality into the center of the coordinate system allows us to present a structural model of ethnocultural education. Ethnic cultures are multiple. The cultures of neighboring peoples are closer to each other, and also, to some extent, cultures that have a common economic type. Each ethnoculture develops, some of them are more dynamic (which is typical of the West), others are more stable (which is typical of the East) [3, p. 20].

Areas of ethnoculture are open to interaction and open in time. The model of ethnocultural education of the native people comes into contact with neighboring ethnocultures and interacts with others. In the flow of time, from various areas of ancient culture, various forms of human culture progressing in the social dynamics grew. Ethnocultural values enter into the life of different segments of the population and into professional art. A multidimensional domestic culture (ethnic culture) develops from the ethnoculture of the native people; it is also connected with world culture, which integrates the cultures of different ethnic groups.

Ethnocultural education is included in the scope of cultural studies education, which includes the study of the patterns of development of cultures of all peoples and all times. The space of an integral ring is schematically a cultural field that a person masters in the process of education and self-education, throughout his entire life. The cultural field exists objectively in the space of culture and is characterized by the forces of interaction of cultural elements (similar to the forces interacting in an electric or magnetic physical field). The cultural field of an individual is determined by "the space of culture mastered and appropriated by the individual" [5, p. 280].

One of the components of a person's cultural field should be ethnocultural competence. It can be monoethnic or multiethnic in the degree of openness (its opposite is closedness). According to structural complexity, three types of ethnocultural competence can be distinguished: private (specific, associated with knowledge and experience in mastering one of the areas of ethnoculture), complex (aimed at several areas) and holistic (covering all or almost all areas of ethnoculture, opening the framework of one culture, freely comparing different ethnic cultures). A person can possess types of competence at different levels (low, medium, high).

Discussion. The goal of ethnocultural education is the formation of holistic ethnocultural competence, combining monoethnic depth and multiethnic breadth of comprehension of ethnocultures. Within the framework of the article, it is impossible to fully present the process of formation of an individual's ethnocultural competence. Let us reveal its features characteristic of the practice of ethnocultural education of future primary school teachers and future music teachers.

The difficulties of implementing the plan for training ethnocultural specialist teachers, associated with the constant reduction of the contingent and hours of the curriculum, which changed many times during the perestroika and post-perestroika periods, gave rise to a new approach - the creation of integrative courses in which

ethnoculture is presented as a systemic and multidimensional phenomenon, also related to the problems of ethnopedagogy [10, p. 6].

Disciplines of the ethnocultural direction should find a place for themselves in new educational standards, not only within the narrow framework of a particular specialization, but also in the formation of the cultural field of all students. After all, immersion in traditional culture helps everyone understand the common things that unite humanity, and the special things that give culture its ethnic identity. Currently, at the department of primary education, particular aspects of ethnocultural competence are addressed when mastering basic courses in literature, the Ukrainian language, methods of music education, fine arts, and artistic work.

A holistic approach can be implemented in the study of ethnopedagogy, which reveals the possibilities of folk pedagogy in the upbringing, training, and development of a child. But the management of this subject is characterized by a theoretical perspective. A flexible combination of theoretical and practical methods, harmonization of various aspects in the formation of ethnocultural competence requires the consolidation of teachers of different disciplines. When studying these disciplines, the ethnocultural component expands in content, students master the specifics of the artistic language of different types of folk art and regional traditions, the theoretical foundations and methods of introducing ethnocultural material into the process of modern education [6, p. 282].

Productive use of the grounds for integration in the system of ethnocultural education contributes to the ethnocultural development of the individual. Through the complex influence of folk culture, mastering its syncretic nature, the interrelations of material and spiritual components, and through the active inclusion of artistic activities in the structure of classes, the ethnocultural competence of future primary school teachers is formed. The level of ethnocultural competence was determined by a set of indicators: motivational, axiological, emotional-aesthetic (revealing the degree of emotional response when perceiving works of folk art), cognitive (indicating the level of knowledge about folk culture of different types and regions), operational and creative (reflecting the degree of mastery of artistic experience in the field of ethnoculture) [2, p. 396].

During the monitoring, it was revealed that the level of competence of various types among students increased from low (at the beginning of training in methodological disciplines) to an average level (at the end of the year). Here, the content of ethnocultural education is implemented through a number of interrelated disciplines.

In the process of mastering theoretical material, diagrams, models, and various types of classifications are actively used. A model of ethnoculture is presented, and then its individual spheres are revealed in detail when reading special disciplines. Thanks to repeated returns to the structural model, it is easier for future teachers to compare different areas of ethnoculture when studying some of them in more depth. A holistic understanding of ethnoculture is gradually being formed, which helps to increase the comprehensive ethnocultural competence of students [8, p. 508].

In the process of theoretical study of the material, students are offered diagrams with comments on the types and genres of folklore, systematized educational material about various areas of ethnoculture, definitions and scientific information are recorded. Students are offered various types of independent work (reproductive, analytical, search, creative), assignments based on interdisciplinary sources. Audio and video materials are used during lectures. Tests and technological maps are developed as intermediate and final test forms for various subjects, and students prepare creative and concert report forms.

Conclusions. A prerequisite for ethnocultural education is the unity of theoretical knowledge, its practical development and the acquisition of artistic experience. In practical classes, students learn and sing songs of different genres, learn various types of folk choreography, master lace patterns of round dances in the syncretism of song and movement and directly participate in them. The study of rituals and ethnoetiquette is combined with the method of modeling everyday and ritual situations. Acquaintance with decorative and applied arts is accompanied by attempts to make something with your own hands in the folk spirit. The system of classes is characterized by a modern meta-methodological approach, in which ethno - musical, artistic, ethnographic material is mastered in the traditions of different regions and peoples of Ukraine. On the basis of their native culture, students master the basics of ethnoculture in the complex of all its varieties, and when they become acquainted with facts from other ethnocultures, new knowledge is strung onto an already established and internalized system.

Thanks to the practice-oriented and interconnected system of courses, the level of ethnocultural competence of students increases significantly, which indicates the effectiveness of this curriculum and the methods used. During the monitoring, it was revealed that among first-year students at the beginning of their studies a low level of ethnocultural competence of all types prevails; by the end of the year it rises to an average level, in some cases to a high level. Fourth - year students specializing in folklore are characterized by having a high level of private (ethno - musical) and complex ethnocultural competence, as well as an average and sometimes high level of holistic competence. Based on the results of the experiment conducted in both departments, ways to increase ethnocultural competence were identified.

This is the expansion of the ethnocultural component in the content of a specific academic discipline, the development of special courses of ethnocultural content, as well as a system of courses interconnected with each other, the use of the modeling method and meta- methodological approach in the development of ethnocultural material within the subject and in interdisciplinary interaction, the focus on the practical implementation of acquired knowledge, skills and experience in their future work.

During the learning process, various ethnocultural information is compared and included in the flow of development of world culture. All this contributes to the formation in students of a healthy sense of patriotism, love for national culture in balance with understanding and respect for the cultures of other peoples, which is a

condition for tolerant relations in interethnic contacts necessary in a modern multi-ethnic society.

References:

1. Kosenko Y. Etnopedahohichniy pidkhdid do profesiinoi pidhotovky maibutnikh pedahohiv doshkilnykh navchalnykh zakladiv. Visnyk Prykarpatskoho universytetu. Pedahohika. Vypusk 2. Ivano-Frankivsk, 2018. S. 67–74. [in Ukrainian].
2. Yevtukh V. B. Etnichnist: entsyklopedychnyi dovidnyk. Nats. ped. un-t imeni M.P. Drahomanova, Tsentr etnoglobalityky. Kyiv: Feniks, 2022. 396 s. [in Ukrainian].
3. Slabinska S. V. Sotsiokulturna intehtratsiia ta adaptatsiia mihrantiv u suchasni Ukraini: avtoref. dys. ... kand. polit. nauk: 23.00.03; Kyiv. nats. un-t im. T. Shevchenka, In-t zhurnalistyky, 2010. 20 s. [in Ukrainian].
4. Levytska L. Y. Psykholoho-pedahohichni aspekty formuvannia kharakteru ukrainskoi molodi. Molod, osvita, nauka, kultura i natsionalna samosvidomist: Zb. mat. VII Vseukr. nauk.-prakt. konf. Kyiv: Vyd-vo Yevrop. un-tu, 2022. S. 93–96. [in Ukrainian].
5. Kolomietc H. J. Narodoznavcha kompetentnist ditei ta molodi: pryntsypy ta metody doslidzhennia. Zbirnyk naukovykh prats. Ivano-Frankivsk: Lono, 2021. 280 s. [in Ukrainian].
6. Ivanova T. V. Kulturolohycheskaia pidhotovka budushchoho u chytelia: monohrafiia. Kyiv: TsVP, 2021. 282s. [in Ukrainian].
7. Berns R. A. Razvytye «Ia-kontseptsyy» y vospytanye: monohrafiia. Kyiv: Osvita, 2022. 141s. [in Ukrainian].
8. Lysenko N.V. Ukrainska etnopedahohika: navchalno-metodychnyi posibnyk. Ivano-Frankivsk: Literatura, 2020. 508 s. [in Ukrainian].
9. Tkachenko O. M. Zastosuvannia idei K. D. Ushynskoho v protsesi formuvannia v maibutnikh uchyteliv etnopedahohichnoi kompetentnosti. URL: <http://www.nbu.gov.ua/> (data zvernennia: 09.01.2024) [in Ukrainian].
10. Shcherban P. K. Formuvannia natsionalnoi samosvidomosti studentiv. Osvita. № 22–23. Kyiv: Osvita, 2008. S. 6–7. [in Ukrainian].
11. Maievska L. M. Etnokulturolohiia: slovnyk-dovidnyk. Zhytomyr: ZhDU, 2007. 392 s. [in Ukrainian].